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A DISSERTATION ON PROPHECY.

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BRITISH MUSEUM

A DISSERTATION ON PROPHECY,

Wherein the

COHERENCE and CONNEXION of the PROPHECIES in both the OLD and NEW TESTAMENT are fully considered;

Together with an

EXPLANATION OF THE *REVELATION* of St. *JOHN*.

By the Right Reverend

ROBERT, Lord Biſhop of *CLOGHER*.

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A

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CONNEXION and CONNEXION of the

PROPHECIES of the OLD and NEW

TESTAMENT will be made as

EXPLANATION

BRITISH MUSEUM

THE INTRODUCTION.

AS in a Subject of this Nature ſome Parts muſt be more manifeſt than others, in Proportion as they are more plainly or more darkly revealed; ſo I hope the Reader will not expect that every Part of every Prophecy will be made as clear as ſome Parts of ſome of the Prophecies undoubtedly will be. The Prophetic Style is full of Allegories and Alluſions to ſenſible and material Objects; which if they anſwer in the principal Lineaments, that is all which can be expected from them. I will acknowledge therefore, that in the Expoſition given to the following Prophecies, while ſome of them ſeem to me to amount almoſt to a Demonſtration, others can only be called probable, and ſome muſt be allowed to be no more than reaſonable Conjectures.

It is not difficult to account for an Obſervation made by the learned [1] *Calmet*, who remarks, that Eccleſiaſtical Hiſtory was not much known till about two Centuries ago. For the Reformation having then taken place, and the holy Scriptures having been thereby laid open to the critical Obſervations of the Inquiſitive, the Diſputants of each Party, whether *Popiſh* or *Proteſtant*, began then to ſearch into Eccleſiaſtical Hiſtory, in order to vindicate from thence their ſeveral Interpretations of the holy Scriptures. And the Art of Printing, having been alſo

[1] Calm. on Rev. p. 371.

invented ſome time before that, gave them an Opportunity of furniſhing themſelves with Books in greater Plenty, and at a much cheaper Rate, than their Anceſtors could poſſibly have obtained them. And as the Book of the *Revelation* of St. *John* is allowed both by the *Romaniſts* and *Proteſtants* to contain a prophetical Hiſtory of ſome of the moſt remarkable Tranſactions in the Church of *Chriſt*, from his firſt Appearance until his Coming again; the Knowledge of Eccleſiaſtical Hiſtory ſeems neceſſary to the Underſtanding thereof; and ſtill ſo much the more, as the Interpretation of this Prophecy is controverted betwixt them: The *Proteſtants* applying many Parts of this Prophecy to the City of *Rome* under the Adminiſtration of the Pope, while the *Romaniſts* endeavour to apply the ſame Parts to the ſame City while under the Adminiſtration of Heathen Emperors.

As both of them agree in acknowledging the Authenticalneſs of this Book, there is the leſs need for ſhewing the Authority upon which it depends; and indeed, though it ſeems to have met with ſome Controverſy in the third and fourth Century, on account of the *Millenarian* Doctrine, which ſome Perſons at that time explained after an extravagant Manner; yet I think it can hardly be doubted, whether it belongs to the true Canon of Scripture, ſince it hath been acknowledged as ſuch by ſome of the greateſt Lights in the Chriſtian Church, both before and ſince that Time; by [2] *Juſtin Martyr*, [3] *Irenæus*, [4] *Tertullian*, [5] *Hippolytus*, [6] *Origen*, [7] *Victorinus*, [8] *Euſe-*

[2] Juſtin. Dial. cum Tryph. [3] Irenæus, Lib. v. c. iii, [4] Tertul. Scorpiac. c. xii. cont. Marcion. Lib. iii. c. xiv. Præſcript. c. xxxiii. [5] Hippolyt. Tract. cont. Noet. Bibl. P P. Tom. xv. pag. 623. & de Antichriſto, p. 48. [6] Origen. Hom. 7. in Joſ. & Præf. in Ev. Joan. p. 5. [7] Victorin. in Apoc. Bibl. P P. Tom. i. p. 576. [8] Euſeb. Chron. An. 14. Domit.

bius

bius, [9] *Athanaſius*, [1] *Hilary*, [2] *Baſil*, [3] *Greg. Nyſen*, [4] *Ambroſe*, [5] *Paulinus*, [6] *Epiphanius*, and [7] *Jerome*, *&c.* all of whom not only allow it to be authentic, but attribute it alſo to St. *John* the Apoſtle. But whoever deſires further Satisfaction upon this Head, may conſult *Millii Prolegom.* N. 163. where he will find it demonſtrably proved, that the Church in the moſt early Times received this Book, and placed it in the Number of Apoſtolical Writings, not only in *Aſia*, but alſo in the neighbouring Countries of *Syria* and *Samaria*; and that it was acknowledged alſo as Canonical in a very few Years after, by the more diſtant Churches of *Africa* and *Egypt*, by the Church of *Rome* and the other Churches of *Europe*: He may alſo conſult Mr. *Lardner's Credibility of the Goſpel Hiſtory*, where he will find ſome further Teſtimonies added thereto.

As I, in the following Treatiſe, join with the *Proteſtants* in their Interpretations of this ſacred Book, I think it is but doing my Reader, as well as the Subject, Juſtice to lay before him an Abſtract at leaſt of the Interpretation given to ſome of the moſt remarkable Paſſages in that Book, both by the *Proteſtants* and the *Romaniſts*; that the Reader may in ſome degree judge for himſelf, which of the two he approves of, when both are fairly laid before him, which I ſhall endeavour to do with great Impartiality; and which it will not be difficult for me to do, as the learned [8] *Calmet* has already made an Abſtract of the ſeveral Expoſitions of the moſt learned Commentators belonging to the Church of *Rome*, that have written upon this Subject; it is therefore to him that I ſhall refer for the Proof of any Interpretation which I ſhall attribute unto them.

[9] Athanaſ. in Synopſi. [1] Hilar. Lib. vi. de Trin. [2] Baſil in Eunom. Lib. ii. [3] Nyſen. Homil. de Ordin. ſua. [4] Ambroſ. in Symbol. c. xxvii. [5] Paulin. Ep. 24. [6] Epiphan. Hæreſ. li. c. 32. [7] Jeronym. in Catal. & in Ezek. xlviii. [8] Calmet on the Rev. in the Preface.

It is in the firſt Place allowed by him, that this Book contains a prophetical Account of the Church of *Chriſt*, both in this World and that which is to come. In Confirmation of which he quotes St. *Auſtin* for ſaying, that it contains a prophetical Account of what had happened and was to happen in the Church from the Aſcenſion of *Chriſt* till his Coming again. Wherefore, ſays [9] *Calmet*, as moſt of theſe Things are already come to paſs, we are better Judges of the Interpretation of this Prophecy than the ancient Fathers. He alſo allows, that the three firſt Chapters are purely hiſtorical, and treat of thoſe Things which *had been and were* at the Time of the Writing of the *Revelation*: and that the three laſt Chapters contain an Account of the happy State of the Church of *Chriſt* in another World, when the Captain of our Salvation ſhall have judged both the Quick and the Dead. The intermediate Chapters he allows to be a prophetic Alluſion to ſome intermediate Tranſactions; and that the Church in Perſecution, and afterwards victorious, is undoubtedly the Subject of it: He likewiſe allows that many of the Deſcriptions, *viz.* of the Throne of God, of the Beaſts that ſupport it, of the viſible Appearance of the Lamb and many other Things of the ſame kind, are to be conſidered only as Embelliſhments to the Relation, in which, after the Manner of the ancient prophetic Writings, the Images are either borrowed from the Appearances of the Thrones, and of the Attendants at the Courts of the moſt magnificent Eaſtern Princes, or from the Service in the *Jewiſh* Temple. He alſo allows, that the fourth Chapter begins with an Account of ſuch Things as *ſhould be hereafter*, that is, after the Time of his writing the *Revelation*. He interprets therefore the Viſion of the Seven Seals as contained in the 5th, 6th, 7th, and 8th Chapters to relate to the Times immediately

9 Id. ibid.

following,

following, and to go as far down as *Conſtantine the Great*, by whoſe public Declaration in Favour of Chriſtianity, the Lamb became for the firſt Time victorious, and [1] wiped away all Tears from the Eyes of thoſe, who had been ſealed with the Seal of God in their Foreheads.

He allows the Expreſſion [2] of a Time, Times, and half a Time, to be equivalent to [3] forty-two *Jewiſh* Months, or to [4] one thouſand two hundred and ſixty Days, or to three Years and a half; each Time or Year being ſuppoſed to conſiſt of twelve Months, and each Month of thirty Days. And as Days are in the Prophetic Language often put for Years, he allows the Expreſſion of three Days and a half, uſed in *Rev.* xi. 9, 11. to ſtand for three Years and a half. He allows the City of *Rome* to be myſtically repreſented under the Denomination of *Babylon*. And that every thing, which is ſaid of *Babylon* through the whole Book of the *Revelations*, ought to be underſtood of the City of *Rome*. He allows the Viſion of the [5] meaſuring of the Temple, of the propheſying of the two Witneſſes, of the Woman that fled from the Dragon, *&c.* to be inſerted as explanatory Viſions of ſome extraordinary Events, which could not have been ſo well taken notice of in the General Hiſtory without breaking in too much on the Thread of the Narration. He allows the ſeventeenth Chapter to have been inſerted by the Angel as a Key to the whole, and that the Woman ſitting upon a Scarlet coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads and ten Horns, is alſo the Repreſentative of the City of *Rome*, which (as the Angel deſcribes it) was ſituated on ſeven Mountains, and reigned over the Kings of the Earth. He alſo allows theſe ten Horns to be ten Principalities, which aroſe out of the Ruin of the *Roman* Empire.

[1] See Rev. vii. [2] Rev. xii. 14. [3] Rev. xi. 2.—xiii. 5.
[4] Rev. xi. 3.—xii. 6. [5] Rev. xi. 1. &c.

And thus far we agree with him; but in the Remainder we moſtly differ, becauſe he imagines this Woman, ſitting on a Scarlet Beaſt having ſeven Heads and ten Horns, to mean the City of *Rome* while under the Adminiſtration of the Heathen Emperors; whereas we aſſert this Alluſion to regard the City of *Rome* after it became Chriſtian, becauſe the *Roman* Empire continued whole and entire while it was Heathen; and was not diſmembred or broken into a Variety of Principalities till long after it became Chriſtian. As therefore both of us allow this Chapter to be the Key to the whole, it may poſſibly contribute to ſet this Affair in a clear Light, if we give the Explanation of it, as it is underſtood by the *Romaniſts*, and as it is underſtood by the *Proteſtants*.

St. *John* begins this Chapter with ſaying, [6] *And there came one of the ſeven Angels which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the Judgment of the great Whore, that ſitteth upon many Waters: with whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been drunk with the Wine of her Fornication.* As Idolatry is in the Prophetic Stile frequently expreſſed under the Terms of Adultery and Fornication, therefore the *Romaniſts* ſuppoſe this to allude to the City of *Rome* while under the Government of thoſe Pagan Emperors, who were undoubtedly Idolaters. In order therefore to vindicate our Application of this Paſſage to the Church of *Rome* when *Chriſtian*, it lies upon us to ſhew that the Charge of Idolatry, and of propagating Idolatry, belongs alſo to *Rome Chriſtian*, even ſince it was under the Direction and Government of the Biſhop of *Rome*. But as the Hiſtory of the Introduction and Eſtabliſhment of Idolatry in the Church of *Rome* is told at large in the following Treatiſe; I ſhall only take notice at preſent, that the firſt Time, that the Worſhip of Images was pub-

[6] Rev. xvii. 1.

lickly

lickly eſtabliſhed in the Chriſtian Church was A. D. 726, when the Emperor having written a Letter to the Pope to remove all Images out of the Churches, on account of the Offence that was given thereby, the Pope returned a very haughty Anſwer thereto, and inſtead of complying with the Commands of the Emperor, he called a Synod at *Rome*, and had a Decree made therein to confirm the Uſe of Images in Churches; and A. D. 787. he called a Council at *Nice*, wherein it was then for the firſt Time decreed, that *the Adoration of Honour ſhould be paid unto them.* And that this Adoration of Honour, which is paid to theſe Images by the Command of the Church of *Rome*, is as much idolatrous, as the Adoration which was paid to the Heathen Gods by the moſt idolatrous Heathens, will appear from the Writings of the *Romaniſts* themſelves; for the Proof of which Aſſertion, I ſhall produce a Quotation out of the Works of the learned Biſhop of *Meaux*, who was not only as learned a Prelate, but as moderate a Perſon with regard to Popery as moſt that have appear'd in that Church. This Biſhop, in the very Apology that he makes for Image-worſhip, does it almoſt in the very Words, that *Cicero* does for his Worſhip of the Heathen Gods, and that *Julian* the Apoſtate does for his Practice of Idolatry, as will appear to any one who compares them together. The Words of the Biſhop of *Meaux* are: [7]

" So that to ſpeak preciſely, and according to the " Eccleſiaſtical Style, when we honour the Image of " an Apoſtle or Martyr, our Intention is not ſo " much to honour the Image, as to honour the Apoſtle " or Martyr in the Preſence of the Image. Thus the " *Roman* Pontifical tells us, and the Council of *Trent* " expreſſeth the ſame thing, when it ſays, that the " Honour which we render to Images hath ſuch a Re- " ference to thoſe Perſons whom they repreſent, that " by the Means of thoſe Images, which we kiſs, and

7 Papiſt. Rep. & Miſrep.

"before whom we kneel, we adore *Jeſus Chriſt*, "and honour thoſe Saints whoſe Types they are." Now let us ſee what *Julian* the Apoſtate, as the *Romaniſts* themſelves call him, ſays in Defence of his Image-worſhip and Idolatry; who poſitively denies the Image to be the Object of his Worſhip, but the God to whom the Statue was conſecrated; nor does it appear, that he ever paid ſo much Reſpect unto them as even to kiſs them [8]. "For, ſays he, our "Anceſtors have appointed the Images themſelves, "and the Altars, and the Guardianſhip of the eternal "Fire, and in one word, all thoſe kind of Things, "as Types or Symbols of the Preſence of the Gods; "not that we ſhould believe them to be Gods, but "that we ſhould worſhip the Gods through them," Ἀλλ' ἵνα διὰ τούτων θεοὺς θεραπεύσωμεν, that is, in the Language of the Biſhop of Meaux, *that through them we ſhould worſhip the Gods whoſe Types they are.* And when the Biſhop of *Meaux* ſays, *Our Intention is not ſo much to honour the Image, as to honour the Apoſtle or Martyr in the Preſence of the Image,* one would almoſt be tempted to believe he had been reading of *Julian*, and had borrowed his Reaſonings from that Part where *Julian* ſays [9], "Images were invented "for this Uſe, that, by accommodating our Worſhip "to them, we might render the Gods propitious to "us: For as they who worſhip the Images of Princes, "though this Worſhip can be of no Service to them, "yet incline thoſe Princes to take it kindly; in like "manner is it with the Worſhip that is paid to the "Images of the Gods."

And now let us go a little farther back, and ſee what *Cicero* ſays of this Affair, and whether this Heathen was not as far from Idolatry as even the Chriſtian Biſhop of *Meaux* himſelf. For, ſays he, [1] "The Difficulty of abſtracting our Thoughts from

[8] Jul. Fragm. Orat. ſive Epiſt. p. 292. Edit. Lipſ. 1696.
[9] Id. ibid. p. 293. [1] Cicero de Nat. Deorum, ii. 28.

"ſenſible

" ſenſible Objects is the Reaſon, why, not only the " Vulgar, but even ſome Philoſophers have no Ideas " of the Gods, but when they conſider them in an " human Form; which has given Occaſion to falſe " Opinions, and old Wives Fables. As if not only " the Shapes, and Ages, and Dreſſes of each parti- " cular God were known to us, but even their Births, " their Marriages, and their Kindred, and every Cir- " cumſtance of their Lives is reduced to the Model " of human Infirmity: which certainly is all a Miſ- " take; and the higheſt Degree of Folly, to believe " in any other Senſe but this: That *God, who formeth* " *the Nature of all Things*, is known by the Name of " *Ceres* upon Earth, and of *Neptune* upon the Seas, " and ſo by other Names as Cuſtom hath affixed the " Appellation; which Gods we ought to worſhip and " adore. And that kind of Worſhip is to be eſteemed " the beſt, and moſt pure, and fulleſt of Piety, which " directs that we ſhould pay our Adoration by a pure, " chaſte, and uncorrupt Heart as well as Voice."

But let us ſtill go further and ſee, (if the Image-worſhip of the Biſhop of *Meaux* and the Council of *Trent* is to be vindicated), whether the Worſhip that was paid to the Beaſts of the Field by the *Egyptians* is not alſo to be ſupported by the ſame kind of Arguments: Since [2] *Herodotus* aſſures us, when ſpeaking of the ſacred Animals of the *Egyptians*, that *the Worſhippers thereof paid their Devotions before them, praying to the God to whom the Beaſt belonged.* And [3] *Plutarch* likewiſe aſſerts, that *they did not directly worſhip the ſacred Animals, but adored the Divinity only, that was repreſented in them, as in a Glaſs*; Or, as the Biſhop of *Meaux* would have ſaid, *in a Type.* And indeed if no one is to be thought guilty of Idolatry but thoſe that made the Stick or the Stone, which they *kiſſed* or *kneel'd before*, the ultimate Object of their Worſhip, I believe there will hardly ever be

[2] Herodot. Euter. [3] Plut. de Iſid, & Oſir.

found

found any one Idolater of common Senſe to have exiſted upon the Face of the Earth. When the *Iſraelites* were ſo much blamed by God for the Worſhip which they paid to the *Golden Calf* in the Wilderneſs, it was not the Golden Calf that was the ultimate Object of their Worſhip, but the true God *Jehovah*; for, ſays *Moſes*, [4] *And when Aaron ſaw it, i. e.* the golden Calf, *he built an Altar before it, and* Aaron *made Proclamation and ſaid, To-morrow is a Feaſt to* JEHOVAH. And yet when *Moſes* return'd and ſaw the Dancing, *&c*, he ſaid unto AARON, *What did this People unto thee, that thou haſt brought ſo great a Sin upon them?* So that I cannot but think the Members of the Church of *Rome* are, even according to their own Repreſentation of their Image-worſhip, as guilty of Idolatry as either the ancient *Romans*, or *Greeks*, or even the *Egyptians*. And it ſhould ſeem as if they themſelves were ſenſible thereof, when they left the ſecond Commandment out of the Decalogue, and divided the tenth Commandment into two, that the common People might not find out the Omiſſion; leſt they ſhould be ſhocked at the Sight of their own Images, while they heard thoſe awful Words repeated: [5] *Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down to them, nor worſhip them.*

Having therefore ſhewed, that the Charge of Idolatry is as fairly to be laid at the Door of *Rome Chriſtian*, as of *Rome Heathen*; we may now go on to enquire, which of the two it is, that the Deſcription given of the City of *Rome* in the 17th Chapter of the *Revelation* does really and truly belong to, with regard to the other Particulars mentioned in that Chapter. [6] *So*, ſays St. *John*, *He*, the Angel, *carried me*

[4] Exod. xxxii. 5, 21. [5] Exod. xx. 4. [6] Rev. xvii. 3, 4, 5, 6.

in

in the Spirit into the Wilderneſs; and I ſaw a Woman ſit upon a Scarlet-coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads and ten Horns. And the Woman was arrayed in Purple, and ſcarlet Colour, and decked with Gold and precious Stones and Pearls, having a Golden Cup in her Hand full of Abomination and Filthineſs of Fornication. And upon her Forehead was her Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH. And I ſaw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus; and when I ſaw her I wondered with great Admiration. This is all interpreted by the *Romaniſts* as belonging to *Rome Heathen*; but it ſhould be obſerved, that the Perſecution of *Chriſtians* by the Powers of *Heathen Rome* was not likely to have occaſioned ſuch Aſtoniſhment in the Apoſtle: Whereas he might well be aſtoniſhed and *wonder with great Admiration*, to ſee *Rome Chriſtian* become another *Babylon* as it were for Perſecution as well as Idolatry. And as the *Cup* in the Woman's Hand is ſaid to be *full of Fornication*, that is, Idolatry, it is very remarkable, that the Worſhip of Images in the Chriſtian Church was not eſtabliſhed without a great deal of Bloodſhed, and that the *Saints* who oppoſed it were violently perſecuted, and many of them put to Death. Of which I need not give a more flagrant or barbarous Inſtance, than that which is related by *Spanheim* concerning the Princeſs *Irene*, an intriguing and ambitious Woman, who was intruſted with the Government of the Empire, during the Minority of her Son, and who, to gain the Eccleſiaſtics over to her Party, joined with them in promoting the Worſhip of Images, which had been oppoſed by the preceding Emperors: Whereas ſhe, on the contrary, joining her Intereſt with that of *Adrian*, the then Biſhop of *Rome*, ſummoned that famous Council of *Nice*, A. D. 787. in which the Supremacy

macy of the Pope and the Worſhip of Images was eſtabliſhed: by which Means ſhe gained ſo ſtrong a Party in the Empire, that, when her Son being come to Age took the Government of the Empire into his own Hands, and declared againſt the Worſhip of Images, ſhe had Intereſt enough to get him deprived of his Sight, which was ſoon followed with the Loſs of his Life; and then ſhe took Poſſeſſion of the Imperial Throne. It is plain alſo from the Hiſtory of the Emperor *Alexius Comnenus*, that the burning of thoſe Perſons called *Heretics* was then a common Practice, and under that Name the Oppoſers of Image-worſhip were comprehended: So that no Man could ſay any thing againſt that kind of Worſhip, but he was treated accordingly. However theſe Violences were not then ſo general as afterwards; when the Power of the Popes grew to a greater Height, ſo as to proceed to Wars and Maſſacres upon theſe Accounts, as the *Albigenſes* and *Waldenſes* and others experienced, of whom there are ſaid to have been ſlain a Million of Souls.

[7] *And the Angel ſaid unto me*, ſays St. John, *Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath the ſeven Heads and ten Horns. The Beaſt which thou ſaweſt was and is not, and ſhall aſcend out of the bttomleſs Pit; and go into Perdition: and they that dwell on the Earth ſhall wonder, when they behold the Beaſt, that was and is not, and yet is.* Both *Romaniſts* and *Proteſtants* agree, that this Beaſt, on which the Woman ſat, denotes the governing Power of the City of *Rome*: [8] The *Romaniſts* therefore interpret this Paſſage of the Times, which ſucceeded the Perſecution of *Diocleſian*, when *Conſtantine* declared in Favour of Chriſtianity: So that according to them the Meaning is, that the governing Power of Rome *which was* idolatrous and perſecuted the Saints is now no more,

[7] Rev. xvii. 7. [8] Calmet in loc.

or

or *is not*; but inſtead thereof is become Chriſtian and holy; however it ſhall aſcend again out of the bottomleſs Pit, in the Perſon of *Julian*, who ſhall go into Perdition. This Interpretation muſt be allowed to anſwer well enough to this one Part of the Prophecy, when conſidered without regard to the reſt. But as this Chapter is deſigned as a Key to the whole, this Interpretation ſeems too minute and confined; as the Perdition here ſpoken of ſeems not to refer to any one *Roman* Emperor, but to the *Beaſt*, that is, the whole State of the City of *Rome*. This Paſſage therefore ſeems rather to be a general Account of the governing Power of the City of *Rome*, from firſt to laſt, which had undergone ſeveral Revolutions, and which was not now, at the time of this Viſion, the ſame it was formerly, and therefore the Angel ſays it *is not* what it *was*; nor ſhall it continue the ſame it is now, but another *ſhall riſe out of the bottomleſs Pit*, and ſhall get drunk with the Blood of Saints, which ſhall be its laſt State, *and ſhall go into Perdition*. Which of theſe two Interpretations ſuit beſt with the other Parts of this Prophecy will be ſeen in the Sequel.

[9] *And here is the Mind that hath Wiſdom*, ſays the Angel to St. John, *The ſeven Heads are ſeven Mountains on which the Woman ſiteth*. This Deſcription is ſo particular to the City of *Rome*, that the Biſhop of *Meaux*, as well as the reſt of the *Romaniſts* of Note, agrees to acknowledge it as ſuch. *And*, ſays the Angel, [1] *there are ſeven Kings*, *i. e.* Theſe ſeven Heads denote alſo ſeven Kings, which the [2] *Romaniſts* interpret of the ſeven perſecuting Emperors, as they call them, which reigned in *Heathen Rome*, viz. *Dioclefian*, *Maximian*, *Galerius*, *Maximin*, *Maxentius*, *Severus* and *Licinius*. This Interpretation ſeems faulty in the ſame Manner with the former, as being too minute and circumſcribed to be a Key to the whole

[9] Rev. xvii. 9. [1] Rev. xvii. 10. [2] Calm. in loc.

whole Book of *Revelation*: Since by the Word *Kings* in this Place cannot be meant any particular Princes, but governing Powers in general, Principalities, States, or Forms of Government, as that Word often ſignifies in the prophetic Language, and as the *Romaniſts* allow it to ſignify in ver. 12. Nor can any one good Reaſon be aſſigned, why Theſe ſeven Emperors, ſhould be ſelected out of the Herd of idolatrous Emperors, which reigned in *Heathen Rome*; as will ſtill appear plainer, the further we proceed.

Of theſe ſeven Heads, ſays the Angel, [3] *five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort Space, and the Beaſt which was and is not, even he is the eight and is of the ſeven; and goeth into Perdition*: which the [4] *Romaniſts* interpret after this Manner. Five of theſe Kings, *viz. Diocleſian, Maximian, Galerius, Maxentius*, and *Severus* are dead; the *one that* now is, is *Maximin*; *Licinius* being not yet come. But why *Maximin* alone, out of all theſe Competitors for the Empire, ſhould be ſuppoſed to be the Perſon meant by the Angel under the Character of the Head that now *is*, at the Time of St. *John*'s ſeeing the Viſion, no one tolerable Reaſon can be produced. However, ſay they, upon the Death of *Maximin*, *Licinius* is to ariſe, who when he cometh is to continue a ſhort Space, and the *Beaſt that was and is not*, that is, the perſecuting Spirit of the City of *Rome*, which appeared as it were dead by the Victory of *Conſtantine* over *Licinius*, ſhall revive again under *Julian* the Apoſtate, who *even he is the eighth, and is of the ſeven*, that is, of the ſame perſecuting Spirit with the ſeven aforementioned Emperors, and *goeth into Perdition*, [5] by being ſoon deprived of Life, he having reigned but one Year and ſeven or eight Months.

This Solution muſt be allowed to anſwer tolerably well to the Words of the Prophecy; if there had hap-

[3] Rev. xvii. 10, 11. [4] Calm. in loc. [5] Ibid.

pened

pened to have been in *Rome* but ſeven *Heathen* Emperors beſide *Julian*, that were Perſecutors of the *Chriſtians*. But alas! what becomes of *Nero* and *Domitian*, under whoſe Reign it was that St. *John* himſelf ſuffered Perſecution, and if any ſingle perſecuting Emperor is deſigned by the Expreſſion of the *one* that *is*, why is not He ſuppoſed to be the Perſon alluded to by this Expreſſion, during whoſe Life this Revelation was written, rather than any other? But even after the Time of the writing of this Revelation, what becomes of *Trajan*, of *Septimius Severus*, of *Gordian*, of *Decius*, and of *Valerian*, in each of whoſe Reigns the Church of *Chriſt* ſuffered much ſeverer Perſecutions than they did under any of the ſeven Emperors aforementioned, except *Diocleſian*? And as to *Julian*, though he was an Heathen, he was no Perſecutor. And therefore [6] *Calmet* in another Place is forced to acknowledge, that *Julian* did not perſecute the *Chriſtians* with a brutal Cruelty as the others did; but, ſays he, he tried to pervert the Faithful by gentle and artful Vexations; by his Ralleries and Inſults, and Blaſphemies againſt *Jeſus Chriſt*. So that the *Romaniſts* ſeem hard ſet to make a Perſecutor of *Julian*: And accordingly [7] *Calmet* puts it to his Account, that, though he did not live to perſecute, yet if he had returned victorious from his Expedition againſt the *Perſians*, he certainly would have done it.

Wherefore the *Proteſtants* reject this Interpretation as not only being falſe in itſelf, but alſo as being too minute and frivolous to be the Key to this whole Book of the *Revelation*, which, according to St. *Auguſtine*, containeth a prophetical Account of what had happened, and was to happen, in the Chriſtian Church from the Aſcenſion of *Chriſt* until his Coming again. The *Proteſtants* therefore ſuppoſe this Beaſt with ſeven Heads and ten Horns, upon which the Woman ſitteth, to be the emblematical Repreſenta-

[6] Calm. on Rev. xiii. 7. [7] Calm. on Rev. xiii. 15.

tion

tion of the Governing Power of the City of *Rome* over *Peoples and Multitudes and Nations and Tongues*, as St. *John* expreſſeth it, from its firſt Origin to its final Overthrow. And as the Word *King* is in the prophetic Style frequently put for a *Kingdom*, or Principality, or State; ſo theſe [8] *Seven Kings* are ſuppoſed to denote the ſeveral Forms of Government which the Woman, or City of *Rome*, had been, or was to be, governed by. And as [9] *Tacitus* remarks, that there were Five different Forms of Government which had prevailed in *Rome*, *viz.* *Kings*, *Conſuls*, *Dictators*; *Decemvirs*, and *Military Tribunes*, before the Diſpute of *Cinna*, *Sylla*, and *Pompey* made way for *Julius* and *Auguſtus Cæſar* to alter the Form of Government, and make it *Imperial*; ſo the *Proteſtants* apprehend, that theſe *Five* Forms of Government are here alluded to by St. *John* under the Character of the *Five Kings* or Heads that are fallen; and *one is*, ſays the Angel to St. *John*, that is *the Imperial Form* of Government which ſubſiſted both in the Time of *Tacitus* and when St. *John* wrote his Revelation; and *the other is not yet come*, that is, the Form of Government which was in *Rome* to ſucceed the *Imperial*, was not then come; but did take Effect A. D. 476, when *Odoacer* a *Scythian* or *Gothic* Prince, having invaded *Italy*, ſubdued the whole Country, and made *Mamylus* the Emperor Priſoner, and aſſumed to himſelf the Title of King of *Italy*. [1] "Thus, ſay the Authors of the "*Univerſal Hiſtory*, failed the very Name of an Em-"pire in the Weſt. *Britain* had been long ſince aban-"doned by the *Romans*; *Spain* was held by the *Goths* "and *Suevians*; *Africa* by the *Vandals*; the *Burgun-"dians*, *Goths*, *Franks*, and *Alans* had erected ſe-"veral Tetrarchies in *Gaul*; at length *Italy* itſelf "with its proud Metropolis, which for ſo many "Ages had given Law to the reſt of the World,

[8] Lowman in loc. [9] Tacit. Annal. Lib. I. in Initio. [1] Univ. Hiſt. Vol. vii. l. 3. c. 31.

"was

" was enſlaved by a contemptible Barbarian, whoſe " Family, Country and Nation, are not well known " to this Day." But as *Odoacer* would not aſſume the Purple, or any other Mark of the Imperial Dignity, he permitted the City and Territory of *Rome* to be governed by its ancient Form of a Senate, which it continued to be for a *ſhort Time*, and which may be reckoned its ſeventh Form; till that was again changed by Pope *Leo* III. A. D. 796, who by the Aſſiſtance of *Charles the Great* ſeized on the Government of *Rome*, and by putting three hundred of the principal Inhabitants to Death, among which were moſt of the Senators, he entirely put an End to the Senatorial Form of Government. So that well may the Form of Government which enſued, and which is the *eighth* and laſt, *and goeth into Perdition*, be ſaid to [2] *aſcend out of the bottomleſs Pit*. For then did that Idolatrous or Image-worſhipping *Beaſt that was, and is not, even he that is the eighth*, ariſe, and *is of the ſeven*, that is, who is either to be reckoned a ſeventh or an eighth Head, as you reckon the laſt Form of Government, *viz.* the Senatorial, a new Form of Government or not: For, if that be reckoned a new Form of Government, then this Power of the Popedom ſhould add an eighth Head to the Beaſt; but as this laſt mentioned Senatorial Form is rather to be conſidered as a Reſtoration of the old Form of Government, than the Erection of a new one, therefore the Beaſt is repreſented only with ſeven Heads: this laſt of the Popedom being to be conſidered at all Events as one *of the ſeven, and going into Perdition*; becauſe it ſhall be the laſt Form of Government that ſubſiſts, when this *Babylon*, this Myſtery of Iniquity ſhall be utterly deſtroyed.

[3] *And*, ſays the Angel, *the ten Horns, which thou ſaweſt, are ten Kings, which have received no Kingdom as yet; but receive power as Kings one Hour with the*

[2] Rev. xvii. 8. [3] Rev. xvii. 12.

Beaſt. By Theſe ten Kings, ſays [4] M. *Calmet*, we are to underſtand the ſeveral Principalities, which were eſtabliſhed in different Provinces of the *Roman* Empire, by diſmembring that unwieldy Body of ſo many of its Territories. He likewiſe juſtly obſerves, that there is no Neceſſity for ſticking ſo cloſely to the preciſe Number of *Ten*, that Word being often uſed in the [5] Scripture Phraſe only to ſignify a large indefinite Number. "But, ſays he [6], whoever has "a Mind to ſuppoſe, that this Number ought to be "fixed preciſely to the Number *ten*, may conſult "*Berengaud*, Author of *the Seventh Century*, which "hath been often printed under the Title of St. *Am-*"*broſe* on the *Revelation*: Which Author ſays, that "the *Perſians* and *Saracens* made themſelves Maſters "of a Part of *Aſia*, the *Vandals* of *Africa*, the *Goths* "of *Spain*, the *Lombards* of *Italy*, the *Burgundians* of "*Gaul*, the *Franks* of *Germany*, the *Huns* of *Panonia*, "the *Alans* and the *Suevians* of ſeveral other Pro-"vinces which they ſubdued."

Let us therefore take this Solution for granted, for it is not worth while diſputing *Berengaud*'s Particulars, and proceed to enquire how the *Romaniſts* ſolve the Remainder of this Prophecy. Theſe *ten Kings*, ſays the Angel, *have received no Kingdom as yet*; that is, ſays *Calmet*, neither during the Reign of the Seven perſecuting Emperors, nor of *Conſtantine* and his Sons. Whereas, I can ſee no Reaſon for going beyond the Time, when St. *John* wrote this Revelation, for explaining the Expreſſion *as yet*: *But*, continues the Angel, *they receive Power, as Kings, one Hour with the Beaſt*; that is, ſays [7] *Calmet*, at the Time of the Decline of the *Roman* Empire, when it was deprived of ſo many Territories: Which is a very poor Inter-

[4] Calm. in loc. [5] See Gen. xxxvii. 7, 41. Num. xiv. 22. Lev. xxvi. 26. Job. xix. 3. Iſai. v. 10. Amos v. 3.—vi. 9. Zech. viii. 23. Mat. xxv. 1. Luke xv. 8. [6] Calm. in loc. [7] Calm. in loc.

pretation,

pretation, for it is juſt as much as to ſay, that they receive Power at one Hour when they receive Power. And if even this had been the Meaning of the Angel, he ſhould have ſaid, that they receive Power as Kings one Hour with the Beaſt's loſs of Power: But inſtead thereof he ſays, *They receive Power, as Kings, one Hour with the Beaſt*; that is, one Hour, or about the ſame time that the Beaſt receiveth Power. The Angel had before ſaid, that, [8] *The Beaſt, which was, and is not, ſhould aſcend out of the bottomleſs Pit.* And again he ſaid, [9] *The Beaſt which was, and is not, even he is the eighth*; whence it is manifeſt, that theſe *ten Kings* are to receive Power, as Kings, one Hour, or about the ſame time with this eighth Head of the Beaſt, which is to aſcend out of the bottomleſs Pit: Whence it is manifeſt alſo, that this eighth Head could not be the Emperor *Julian*, the Empire having continued entire and undivided during his Reign and long after.

But to proceed, [1] *Theſe*, ſays the Angel, *have one Mind, and ſhall give their Strength and Power unto the Beaſt*; that is, according to the [2] *Romaniſts*, they all agree in looking out for a Country more commodious and rich than their own, and in purſuing the Conqueſt of ſome rich Provinces for a Settlement: *And ſhall give their Power and Strength unto the Beaſt*, by hiring themſelves out as Mercenaries and Auxiliaries to fight for the Emperor's Pay; which is certainly the oddeſt Way of giving Strength or Power to a Prince that can be deviſed, by firſt plundering him of Part of his Territories, and then making him pay for not being more plundered. And indeed the Interpretation given to this whole Verſe ſeems to be poor and frigid, ſince theſe ten Kings ſeem rather to be deſcribed as having *one Mind*, not only with one another, but alſo with the Beaſt, *and to give their*

[8] Rev. xvii. 8. [9] Rev. xvii. 11. [1] Rev. xvii. 13.
[2] Calm. in loc.

Power and Strength to the Beaſt; not to defend the *Roman* Empire from his Enemies, for they were its greateſt Enemies, but to enable the Beaſt, whoever or whatever that means, to make War with the Saints: For it is to be obſerved, that the Woman, who ſat upon the Beaſt, is deſcribed, ver. 6. as being *drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus:* And in the Verſe following this Part of the Prophecy, the Angel ſays, [3] *Theſe ſhall make War with the Lamb.* The Meaning therefore of this Part of the Prophecy ſeems to be this; That theſe ten Kings, or new erected Principalities, ſhall be of one Mind with the Beaſt, and ſhall give their Power and Strength to the Beaſt, in aſſiſting him to make War with the Lamb. [4] *And*, ſays the Angel, *the Lamb ſhall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him, are called, and choſen, and faithful. And he ſaith unto me*, ſays St. John, *The Waters which thou ſaweſt, where the Whore ſitteth, are Peoples, and Multitudes, and Nations and Tongues. And the ten Horns, which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire.* That is, though at firſt theſe ten Horns were of one Mind, and gave their Strength and Power to the Beaſt to make War with the Lamb; yet in the End they ſhall be convinced of their Folly; and ſhall at length hate the Whore, who rideth on the Beaſt, and ſhall turn againſt her, and contribute to her Deſtruction. This, ſays *Calmet*, was fulfilled, when *Rome* was ſacked and taken and plundered by *Alaric* the *Goth*, A. D. 410. But it is to be obſerved, that this Fact was done only by one of the ten Horns, and not by the Concurrence of them all; and that, before he had made any Settlement, or was become *an Horn*. Whereas the Beaſt in the Viſion is repreſented with his ten Horns full grown,

[3] Rev. xvii. 14. [4] Rev. xvii. 14, 15, 16.

even

even before they gave their Power and Strength to the Beaſt; after which they were all to make War with the Lamb, before they changed their Mind and hated the Whore. Beſides, ſuch an Event, as the bare taking and plundering of *Rome* by *Alaric*, does not ſeem by any Means to be what would anſwer the Deſign of this Revelation, which ſeems rather deſcriptive of the utter Deſtruction and Deſolation of the City of *Rome*, than barely its being taken and plundered: For it is deſcribed as *going into Perdition*, as being made *deſolate* and *naked*, and *eaten* and *burnt with Fire*. Whereas *Rome* had been often taken and plundered before this, and was frequently ſerved in the ſame manner afterwards; for it was taken again by *Ataulphus*, A. D. 411. and by *Giſeric*, A. D. 455. and by *Odoacer*, A. D. 500. and by *Totilus*, A. D. 546, and 549. and yet this Whore ſtill ſitteth on the Waters, *i. e*, ſtill remains a potent and powerful City lording it over *Peoples* and *Multitudes* and *Nations* and *Tongues*.

And, if we conſult the Hiſtory of thoſe Times, we ſhall find, that theſe ten Principalities aforementioned, though ſome of the Predeceſſors of their Founders began their Irruption into the Empire in the fifth Century, yet that it was a long time before they were able to eſtabliſh themſelves into any regular Forms of Government; few or none of the firſt Invaders being able to make any Settlements. As for Example, though the Empire was ſo weakened by the Invaſion of *Odoacer*, * A. D. 476. that he aſſumed the Title of King of *Italy* and entirely overturned the Empire of the Weſt; yet was he far from being able to eſtabliſh himſelf or his Poſterity in this new acquired Dominion; and although the Emperor had for the future but little or no Authority in *Italy*, yet was it not till [5] A. D. 726, that the People of

* Univ. Hiſt. Vol. vii. l. 3. c. 31. [5] *Sigonius* de regno Ital. ad An. 726.

Italy refuſed to pay any Tribute to the Emperor, when the Pope, having quarrelled with *Leo Iſaurus* about the Worſhip of Images, excommunicated the Emperor, abſolved the People of *Italy* from their Allegiance, and forbid them to pay Tribute or be otherwiſe obedient unto him. And it was not till the Year 755, that the Pope ſo abſolutely ſhook off all Regard to the Power of the Emperor, as to leave off dating his Epiſtles and Bulls by the Years of the Emperor's Reign as he had formerly done, and to date them by the Years of his Advancement to the Popedom. From which Time and not ſooner, the Commencement of the Popedom is to be dated; it being in this Year, that [6] *Pepin* King of *France* ſent the Keys of *Ravenna* and *Pentapolis* to the Pope, which were laid on the Confeſſion of St. *Peter*, that is, upon his Tomb at the high Altar, *In Signum veri perpetuique Dominii, ſed Pietate Regis gratuita*, as an Inſcription of a Coin of *Pepin* hath it. And about the ſame Time, or one Hour, with this Event, it was, that the Woman, or the great City of *Rome*, played the Whore publickly, and *committed Fornication with the Kings of the Earth*, by eſtabliſhing Image-worſhip in the Chriſtian Church, firſt by the Decree of a Synod held at *Rome*, A. D. 726, and afterwards by a Council held at *Nice*, A. D. 787, at [7] which were preſent two hundred and fifty Biſhops, ſummoned out of all the various Parts of the then divided Weſtern Empire; in which Council were eſtabliſhed the Supremacy of the Pope, and the worſhipping of Images: By which means the ten Horns gave their Power and Strength to the Beaſt, and joined and abetted it in making War with the Lamb; which they ſtill continue to do. And though it muſt be allowed, that ſome of them have begun to hate the Whore, yet, foraſmuch as they have not yet conſpired, or been able to *make her deſolate and naked, and eat her Fleſh, and burn her with*

[6] Newt. on Dan. c. vii. [7] Dupin. Eccl. Hiſt. Cent. 8.

Fire;

Fire; [8] *For*, ſays the Angel, *God hath put in their Hearts to fulfil his Will, and to agree, and give their Kingdom unto the Beaſt, until the Words of God be fulfilled*; therefore the *Proteſtants* ſtill look for the further Accompliſhment of this Part of the Prophecy.

But what ſhews in general the Fallacy of that Interpretation, which is given to the Book of *Revelation* by the *Romaniſts* is this; that although they allow *Babylon* to be the emblematical Name uſed therein, for the City of *Rome*; and although the final Deſtruction of this *Babylon* ſeems to be that which is alluded too through the whole Book of the *Revelation*, and is ſet forth as ſuch in the ſtrongeſt Terms, for, ſays St. *John*, when deſcribing it; [9] *A mighty Angel took up a Stone like a great Milſtone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all*: yet they are deſirous of having it thought that this Overthrow of *Babylon* was accompliſhed, when *Alaric* beſieged and plundered *Rome*: though that great and powerful City ſtill ſtares them in the Face, *committing Fornication with the Kings of the Earth*, by vindicating and ſpreading its Image-worſhip to the Ends of the World. And what is remarkable is this, that theſe Kings wear *the* [1] *Mark of the Beaſt* ſo notoriouſly, that, though they are of different *Peoples*, and *Multitudes*, and *Nations* and *Tongues*, yet they all ſeem to pride themſelves in the Title of *Romaniſts*, that is, in being Members of the Church of the City of *Rome*: It ought likewiſe to be obſerved, that according to the *Romaniſts* the Victory of *Chriſt* over Idolatrous *Rome* was *fulfilled* in the Victory of *Conſtantine* over *Licinius*, when Chriſtianity began to be publickly countenanced and eſtabliſhed by the Imperial Authority: Whereas the City of *Rome*, which is the true *Babylon* of the Book of *Revelation*, continued then, and long after in full

[8] Rev. xvii. 17. [9] Rev. xviii. 21. [1] Rev. xiii. 16, 17.

Glory, it not being till a Century after the public Eſtabliſhment of Chriſtianity, that *Rome* was taken by *Alaric*: And yet, according to the Book of *Revelation*, the Downfal of *Babylon*, or the City of *Rome*, ought to be antecedent to, and introductive of, the Triumph of *Chriſt*. See *Rev.* xviii. 19, 20.

It is not my Deſign to enter into any further Particulars at preſent; nor would I willingly prejudice or prepoſſeſs my Reader in favour of my own Sentiments. I have given in this Place a ſort of Comment on the Seventeenth Chapter of the *Revelation*, becauſe it is the Key to the whole Book; and have ſet down the Opinion of the *Romaniſts*, as well as my own Sentiments, upon that Subject, which I choſe to do by Way of Preface, rather than to interrupt the Thread of Reaſoning purſued in the following Treatiſe by controverſial Remarks.

I own, that I ſhould be glad to contribute towards making this Book of the *Revelation* to St. *John* more frequently read by the Learned, than it hath hitherto been; becauſe I apprehend, that, as the Time of its being fulfilled draweth nigh, the Scene will gradually unfold itſelf to thoſe that are inquiſitive after it. And the more I look into it, the more I am convinced, that it ought to be conſidered as a Supplement to the Prophecies of the Prophet *Daniel*: Since I think it hardly poſſible for any one to conſider the Deſcription and Explanation given by *Daniel* to the [a] Viſion, ſhewed to *Nebuchadnezzar* in a Dream, of the Statue with Iron Legs, which had ten Toes; which ten Toes are declared to denote ſo many Kings or Kingdoms; in the Days of which Kings or Kingdoms, it is declared, that the God of Heaven ſhall ſet up a Kingdom which ſhall never be deſtroyed; I ſay it is hardly poſſible to read this without perceiving, that this Statue with Iron Legs, and *ten Toes*, is another emblematical Repreſentation of the ſame

[a] Dan. ii.

Kingdom

Kingdom with that in the Book of *Revelation*, which is characteriſed under the Emblem of a Beaſt with *ten Horns*; which Horns are declared to denote ſo many Kings or Kingdoms, that ſhall make War with the Lamb, but in the End *the Lamb ſhall overcome, for he is Lord of Lords, and King of Kings.*

He muſt alſo perceive, that it is the ſame with the emblematical Viſion, ſhewed ſtill plainer in a Dream to [3] *Daniel*, under the Figure of a *Beaſt with ten Horns; among which there came up another little Horn, before whom there were three of the firſt Horns plucked up by the Roots*, which ten Horns are alſo explained to ſignify ten Kings or [4] Kingdoms, and which little Horn is alſo declared to be *Divers from the firſt, and that he ſhall ſpeak great Words againſt the moſt High*, and ſhall *wear out the Saints of the moſt High. But*, ſays Daniel, *I beheld till the Beaſt*, or little Horn, *was ſlain, and his Body deſtroyed and given to the burning Flame: But as to the reſt of the Beaſts*, or Horns, *they had their Dominion taken away, yet their Lives were prolonged for a Seaſon and a Time: And I ſaw one like the Son of Man come with the Clouds of Heaven: And there was given him Dominion, and Glory, and a Kingdom that ſhould never be deſtroyed.* This Viſion can hardly be read by any one without perceiving, that this is another emblematical Repreſentation of the ſame Kingdoms and Period of Time with the former; but only with the Addition of a particular Circumſtance with regard to the little Horn; which little Horn in this Prophecy anſwers to the eighth Head of the Beaſt in the Book of the *Revelation*, which was to ariſe one Hour, that is, about the ſame Time with, or among the ten Horns, as *Daniel* expreſſeth it, and with whom the ten Horns were to be of *one Mind, and to give their Power and Strength to the Beaſt, and make War with the Lamb; but the Lamb ſhall overcome, and take away their Dominion*

[3] Dan, vii. 1, &c. [4] Dan. vii. and compare ver. 17, and 23.

from

from them; and becauſe *they ſhall at laſt hate the Beaſt*, or little Horn, *and join to make it deſolate, and naked, and burn it with Fire*; for this Reaſon *their Lives were to be prolonged for a Seaſon and a Time, even after the Deſtruction of the Beaſt, though their Dominion is to be taken away* at length, *and given to one like the Son of Man.*

This will ſtill appear more plainly to be a Prediction of the Downfal of the City of *Rome*, and its Powers when erected into a temporal Principality, under the Adminiſtation of the [5] Pope or Biſhop of *Rome*, when all the various Circumſtances mentioned in the Prophecies of *Daniel* and *John* come to be more particularly conſidered: and that this Downfal of the myſtical *Babylon* is to be [6] ſucceeded by the Kingdom of *Chriſt*, or of [7] *one like the Son of Man*: which Things appear to me to be ſo very plain, that, I ſhould imagine, he that runneth might read them. But as the *Jews* are ſo blind, as not to ſee and acknowledge thoſe Prophecies which refer to the firſt Coming of *Chriſt*, ſo the *Romaniſts* will not ſee, that theſe Prophecies relate to his ſecond Coming, but are for applying them to his firſt Coming, with which theſe Matters of Fact can by no means be made to accord: and they ſuppoſe them to have been accompliſhed within four hundred Years, or thereabouts, after his Birth, though St. *Auguſtine* their great Champion, allows the Book of *Revelation* to be a prophetical Hiſtory of ſome of the moſt remarkable Events which were to happen in the Church of *Chriſt*, from his firſt even to his ſecond Coming.

It is not the Deſign of the following Treatiſe to foretell future Events; but to explain thoſe which have been foretold and have been fulfilled; by comparing them with Events that are already come to paſs: And at the ſame time to excite in the Reader

[5] N. B. All Metropolitans were formerly called Papa's, *i. e.* Popes. [6] See Rev. xviii. 19, 20. [7] See Dan. vii, 13, 14.

a firm Belief and Expectation of the Accompliſhment of thoſe Prophecies that are contained in the Scriptures of the Old and New Teſtament, which remain ſtill unfulfilled; by laying before him the regular Chain of Events, which the Providence of God hath been pleaſed from the Beginning of the World to foretell, and by Degrees to accompliſh: Still feeding the Flame of our future Expectations with the ſatisfactory Fuel of fulfilling ſome of thoſe that were foretold; by making *the former Things come to paſs*, as *new Things are declared unto us.*

The Apoſtle [8] *Peter* ſpeaking of Prophecy ſays, *We have a more ſure Word of Prophecy; whereunto ye do well that ye take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn and the Day-ſtar ariſe in our Hearts:* which is a beautiful Image fairly acknowledging the Obſcurity of Prophecy; which continueth dark until about the Time of Day-break: that is, until thoſe Notices, which God will undoubtedly give thoſe who *take heed*, ſtrike our Hearts with a reaſonable Expectation of the ſpeedy fulfilling thoſe Things which have been foretold. For though in great Events, which have been foretold at any Diſtance of Time, it is reaſonable to believe, that God may ſend ſuch Marks of Day-dawn, and Day-break, as may rouſe thoſe that are vigilant, and look out for the Approach of Day; as may be ſufficient to [9] *make ready a People prepared for the Lord*; yet it is not to be expected, that the Sluggard, and he that ſleepeth, ſhall be equally apprized with the Watchful and Induſtrious. As the Time therefore draweth nigh, it behoveth us to look out, and try whether we can diſcover any Signs of Day-break, whether we can diſcern any Tokens of the fulfilling thoſe Events, which have been long foretold, and have not yet been thoroughly accompliſhed. And I ſhall make no other Apology for this Attempt, than what the great

[8] 2 Pet. i. 19. [9] Luke i. 17. Malachi iv. 5.

Sir

Sir *Isaac Newton* hath made before me: "That, "amongſt the Interpreters of the laſt Age, there is "ſcarce one of Note, who hath not made ſome Diſ-"covery worth knowing; and thence I ſeem to ga-"ther, that God is about opening theſe Myſteries. "The Succeſs of others put me upon conſidering "it; and, if I have done any thing which may "be uſeful to following Writers, I have my De-"ſign."



4 OC 58

A DISSERTATION ON *PROPHECY.*

THE Uſe of Prophecy is twofold, and may be conſidered, either with regard to thoſe Perſons who live between the Time of the Prediction and the Completion, or with regard to thoſe who live at and after the Completion. With regard to thoſe, who live between the Time of the Prediction and the Completion, the Uſe muſt be to ſtir up their Hopes or Fears in relation to ſomething future which is to befall them. With regard to thoſe, who live at or after the Time of the Completion, the Uſe muſt be to convince them, that ſuch a Prediction came from God, who governeth the World, and doth whatſoever pleaſeth him both in Heaven and Earth.

For as I mean by the Word *Prophecy* the Power of foretelling future Events, which do not depend on a viſible Chain of neceſſary Cauſes; it is manifeſt that no Being, but the Supreme Governor of the Univerſe, can foretell them. Angels and Spirits, of a ſuperior Nature

Nature to that of Man, may by Virtue of the Excellency and Delicacy of their Nature foretell many Events, which depend upon a Chain of natural Cauſes, both ſooner and ſurer than Men may be able to do it: becauſe they are better acquainted both with the Cauſes themſelves, and likewiſe know the Effects, which thoſe Cauſes will produce, better than Mankind is capable of knowing them; and therefore may in ſome Caſes ſeem to propheſy, by foretelling an Event before it actually comes to paſs. But to ſuppoſe them capable of foretelling for certain, that any Thing ſhall come to paſs, before God had predetermined to produce that Event, or till he had revealed this his Determination either by Word or Deed unto them, would be taking the Reins of Government out of his Hands. And hence it is, that there are ſome Things, which *the Angels which are in Heaven*, do not ſo much as *know*, [1] *neither the Son, but the Father only.*

Whatever Being therefore foretells any Thing that comes to paſs, muſt have received his Intelligence from God, either by God's creating ſome Cauſe which by the ordinary Courſe of Nature will, as he foreſees, produce ſuch an Effect, or elſe by God's revealing this his Determination unto him: And this latter Method is alone properly to be called Prophecy.

And hence it is, that our Saviour, when ſpeaking to his Diſciples, and foretelling that he was to be betrayed by *Judas*, ſaid unto them, [2] *Now I tell you before it come, that, when it is come to paſs, ye may believe, that I am* [3] SENT; That is, ſent by God.

[1] Matt. xxiv. 36. Mark xiii. 32. [2] John xiii. 19.

[3] The Word *Sent* is not in the Original, but the Senſe neceſſarily requires either this or ſome other Word to be inſerted in its room. And the following Verſe ſeems to point out this Word, becauſe our Saviour immediately adds, *Verily verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.*

Again,

Again, when he was foretelling the Miſſion of the Holy Ghoſt he ſaith, [4] *And now I have told you, before it come to paſs, that, when it is come to paſs, ye might believe*, i. e. THAT I AM SENT. And again, when he is foretelling that his Diſciples ſhould be perſecuted, and put out of the Synagogues, and put to Death upon his Account, he adds, [5] *But theſe Things have I told you, that, when the Time ſhall come, ye may remember that I told you of them.* The Force of which Argument is this; that, when you recollect, that I told you of them beforehand, you then may believe, that I was ſent by God, who muſt have revealed them unto me: Becauſe, in ſuch Events as theſe here mentioned, where the Operation of natural and neceſſary Cauſes is excluded, as in the Caſe of *Judas*, and the Perſecution of the primitive Chriſtians, where, if Men be free Agents, they cannot be ſaid to act neceſſarily; or as in the Caſe of the Miſſion of the Holy Ghoſt, which muſt depend on the voluntary Determination of God's Free-will; there, no Being leſs knowing, or leſs powerful than God, can certainly and poſitively predetermine or foretell the Event.

As the Uſe therefore or End of ſuch Predictions, to thoſe Perſons, who live at the Time of the Completion, is to convince them, that the Prophet who foretold them was ſent and commiſſioned by God; it does not ſeem neceſſary for this Purpoſe, that ſuch Prophecy ſhould be ſo very explicit beforehand, as that thoſe Perſons, who live between the Time of the Prediction and the Completion, ſhould be able to declare how, and in what manner it was to be fulfilled; but only that the Lines and Features ſhould be ſtrong enough to diſcover, after the Completion, that ſuch a Prediction manifeſtly belonged to ſuch an Event. And as the Uſe of Prophecy, with regard to thoſe who live between the Time of the Prediction and the Com-

[4] John xiv. 29. [5] John xvi. 4.

pletion,

pletion, is to excite their Hopes or Fears, and preſerve in their Minds a conſtant Dependence upon God; it ſeems ſufficient for that Purpoſe, that the Prediction be revealed in ſuch terms as are capable of anſwering thoſe Ends; though it be couched in ſuch dark and abſtruſe Figures and Metaphors as may ſerve to excite, rather than ſatisfy their Curioſity.

A good Poet always copies after Nature. If we therefore enquire, how it is that *Virgil* conducts his Poem, where his Hero is repreſented as having been governed and directed by the prophetic Inſtruction of the Gods; we ſhall find, that he carefully purſues this Method, and contrives his Prophecies in ſuch a manner as not eaſily to be underſtood before the Completion; and yet to carry ſuch ſtrong Lineaments and characteriſtical Marks in their Compoſition as plainly diſcover, when fulfilled, the particular Event that was intended thereby. As for Example, when *Troy* was taken, *Hector* is repreſented as appearing to *Æneas* in his Sleep and recommending the Houſhold Gods of *Troy* to his Care; and adviſing him [6] to take them with him to that City, which he was to be the Founder of on a far diſtant Shore; without telling him where this City was, or how he was to acquire the Dominion of it. And when after this *Æneas* was ruſhing into Battle, ſtill trying to ſave his Country; the Poet repreſents him prevented by the Appearance of a lambent Flame about the Head of his Son *Iulus*. This the ancient *Anchiſes* interpreted and preſaged to be an Omen [7] of a new *Troy*, that was to ariſe from the Loins of this Child: upon which it was agreed to depart and fly to ſome other Place; but *Creuſa* the Wife of *Æneas* having unfortunately ſtrayed from them; and *Æneas*, return-

[6] Sacra ſuoſque tibi commendat Troja Penates:
Hos cape Fatorum comites: his mœnia quære,
Magna pererrato ſtatues quæ denique ponto. Æn. II. l. 293.

[7] — Veſtroque in Numine Troja eſt. Æn. II. l. 703.

ing

ing in queſt of her, met her Ghoſt, which informed him, [8] that after a tedious and toilſome Voyage he ſhould at laſt arrive in *Heſperia*, where he ſhould meet with Succeſs, and acquire a new Kingdom and a new Wife. But as he knew not what Country *Heſperia* was, or [1] where it lay; he ſailed to the Iſland of *Delos*, where he conſulted the Oracle and received this Anſwer, that they ſhould go in queſt of that Land, from whence they firſt took their Origin [2]: which *Anchiſes* interpreted to be the Iſland of *Crete*, where *Teucer* one of their Anceſtors reigned, before he ſettled at *Troy*. To this Place they ſailed, and tried to make a Settlement; till *Æneas* by a Viſion in the Night was warned to leave that Shore, and was informed that the Country, which was formerly called *Heſperia* by the *Greeks*, was now called *Italy*, where *Dardanus* formerly lived who married *Teucer*'s Daughter, and therefore was equally their Anceſtor with *Teucer*. Whereupon *Æneas* having again put to Sea he was overtaken by a violent Storm, and driven out of his Courſe to an Iſland inhabited by Harpies, where one of them foretold him, that indeed he ſhould arrive in *Italy*, but ſhould not be able to build his City, [3] before he ſhould be brought to ſuch Diſtreſs by Famine, that he and his People ſhould be obliged to *eat their Tables*. From hence having ſet ſail he arrived at *Buthrotus* in *Chaonia*, where, upon conſulting the

[8] Longa tibi exilia, & vaſtum maris æquor arandum.
Ad terram Heſperiam venies, ubi Lydius arva
Inter opima virûm leni fluit agmine Tybris.
Illic res lætæ, regnumque, & regia conjux
Parta tibi. Æn. II. l. 780.

[1] Incerti quò fata ferant, ubi ſiſtere detur. Æn. III. l. 7.

[2] Dardanidæ duri, quæ vos à ſtirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem. Æn. III. l. 94.

[3] Sed non ante datam cingetis mœnibus urbem,
Quam vos dira fames. . . . .
Ambeſas ſubigat malis abſumere menſas. Æn. III. l. 255.

Prophet *Helenus*, being deſirous to know his Fate and have the *Harpeian* Prophecy explained; he was informed, that, although he imagined himſelf very near *Italy*, yet that it would be a conſiderable Time, before he ſhould arrive at it. But, ſays *Helenus*, be not afraid of the *Harpeian* Prophecy, which Time and [4] the Fates will unriddle: And, when you are arrived at *Cuma* in *Italy*, do not by any Means neglect to conſult the Sibyl Propheteſs who lives there, and [5] writes her Prophecies on detached Leaves of Trees, which, as ſoon as the Door of her Cavern is opened, being blown about and diſcompoſed by the Winds that ruſh in, ſhe permits to remain in that diſordered Manner, and never gives herſelf the Trouble to reſtore them to their former Diſpoſition: which is only a beautiful poetical Allegory to deſcribe the Certainty, and at the ſame time, the Myſteriouſneſs of Prophecy. But, ſays *Helenus*, be not you content therewith, but intreat the Propheteſs to unfold your Fate by word of mouth.

When therefore he was arrived at *Cuma*, he accordingly applied to the Propheteſs, who, before ſhe would reſolve him by word of mouth, orders him to apply to the Gods by Prayer. This Duty when he had performed, ſhe then tells him, that there was an End put to all his Wanderings by Sea, and [6] that he ſhould fix his Habitation in *Italy*; but that, before this was compleated, he ſhould meet with dreadful Wars and Difficulties; and that none of the Diſaſters, which befel him in *Troy*, ſhould be

4 Fata viam invenient. Æn. III. l. 395.

5 Quæcunque in foliis deſcripſit carmina virgo,
Digerit in numerum, atque antro ſecluſa relinquit:
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem, verſo tenuis cum cardine ventus
Impulit, & teneras turbavit Janua frondes;
Nunquam deinde cavo volitantia prendere ſaxo,
Nec revocare ſitus, aut jungere carmina curat. Æn. III. l. 445.

6 In Regna Lavini, &c. Æn. VI. l. 84.

wanting

wanting here; that he ſhould meet with another *Achilles*; and that another *Helen* ſhould embroil his Affairs; and that the firſt favourable Turn, which his Affairs would take, ſhould be owing to a *Grecian* City. Thus, ſays the Poet, [7] did the inſpired Sibyl bellow forth her myſterious Oracles, and involve her wonderous Truths in doubtful Riddles.

Theſe Things were written long after the Event, and therefore the Poet was well able to accommodate his invented Prophecies to the Tranſactions, which he had a mind to record. But whoever obſerves the Machinery of this Part of *Virgil*'s Poem, cannot but take notice, that the prophetic Part is conducted in ſuch a manner as to open by Degrees; and only to give ſo much Light at a Time, as was neceſſary to excite the Curioſity of *Æneas*, and keep him in a conſtant kind of Suſpence, and Dependence on the Will of the Gods.

This little Sketch of poetical Prophecy, though perverted in ſome degree and accommodated to the Heathen Principle of a Multiplicity of Gods and Oracles, had without doubt been deduced from the Traditions of the Ancients, and the Obſervations, which had been made, of the Method which Almighty God had been pleaſed to follow in his Conduct towards Mankind, with regard to thoſe prophetical Communications, which he had deigned to honour them with.

And indeed if we enquire into the real Hiſtory of the moſt early Times, and purſue it down to the preſent Age, we ſhall find the Prophecies therein contained couched in myſterious Terms, which open and unfold themſelves by Degrees; ſome continuing difficult to apprehend, myſterious, and for a long time unaccompliſhed; leſt Men ſhould ſay, *Mine Idol hath done them, and my graven Image, and*

[7] Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obſcuris vera involvens. Æn. VI. l. 98.

my molten Image hath commanded them; as it is expreſſed by the Prophet in thoſe Words, which I have taken for the Motto to theſe Papers; while ſome are *ſuddenly* foretold, and ſuddenly brought *to paſs*; becauſe God knows, that we are apt to be *obſtinate* and unbelieving; and others, to encourage our Hopes and keep up our Confidence in God, are gradually explained and fulfilled; [8] *the former Things being brought to paſs, as new Things are declared unto us.*

For as the great Scheme, which Almighty God ſeems to have deſigned for Mankind, is, that we may be conducted, through the ſtormy Waves of this troubleſome World; in which we are [9] *Strangers and Pilgrims, as all our Fathers were*, to a new World, wherein is [1] *the City of the living God, the heavenly Jeruſalem* inhabited by *an innumerable Company of Angels, and the Spirits of juſt Men made perfect*: which heavenly Kingdom was appointed by the Father [2] for the Son of God and his faithful Subjects from the Foundation of the World; who, as the Captain of their Salvation, was firſt ſent to Mankind in the Character and Appearance of an Angel; then afterwards of a Man; and ſhall laſtly appear unto them as a King: So our firſt Parents being beguiled by the Inſinuations of a powerful malevolent Angel, under the Diſguiſe of a *Serpent*, had no ſooner forfeited the Opportunity given them of feeding on the Tree of Life, and thereby becoming immortal; but they were informed by the Angel of God, that [3] *the Seed of the Woman* ſhould *bruiſe the Head* of that *Serpent*, which had occaſioned their being driven out of Paradiſe: under which myſterious Comfort they were obliged to lanch forth into this wide World, *Incerti quò fata ferant, ubi ſiſtere detur.*

However, though this Prophecy ſeems to us to have been very dark, yet I cannot help thinking,

[8] Iſa. xlii. 9. [9] Heb. xi. 13, 16. [1] Heb. xii. 22, 23.
[2] Luke xxii. 29. [3] Gen. iii. 15.

from

from the Tradition which prevailed over the Heathen World of *Hope* being left behind in *Pandora*'s Box, that *Adam* underſtood this Prophecy to extend to him and his Offspring, in a more elevated Senſe than that of a literal one, and of barely treading on the Head of a Serpent; for that the Hiſtory of *Pandora*, who is ſuppoſed by the Mythologiſts to have been *the firſt Woman*, is borrowed from the traditionary Reports of the Hiſtory of *Adam* and of *Eve*, is hardly to be doubted; for, ſays *Heſiod*, who is the firſt prophane Author extant, when ſpeaking of *Pandora*, and the Conſequences of her coming upon Earth,

Πρὶν μὲν γὰρ ζώεσκον ἐπι χθονὶ φῦλ' ἀνθρώπων
Νόσφιν ἄτερ τε κακῶν, καὶ ἄτερ χαλεπῶιο πόνοιο,
Νούσων τ' αργαλέων, αἵτ' ἀνδράσι γῆρας ἔδωκαν.
Αἶψα γὰρ ἐν κακότητι βροτοι καταγηράσκουσιν.
Ἀλλά γυνὴ χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα
Ἐσκέδασ', ἀνθρώποισι δ' ἐμήσατο κήδεα λυγρὰ.
Μούνη δ' αὐλόθι Ἐλπὶς ἐν αρρήκτοισι δόμοισιν
Ἔνδον ἔμιμνε, πίθου ὑπο χείλεσιν, οὐδὲ θύραζε
Ἐξέπτη. πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθοιο
Αἰγίοχου βουλῇσι Διὸς νεφεληγερέταο.

Heſ. Εργ και Ημ. l. 90, &c.

Which is thus tranſlated by Mr. [4] *Cooke*.

Mortals at firſt a bliſsful Earth enjoy'd,
With Ills untainted, nor with Cares annoy'd,
To them the World was no laborious Stage,
Nor fear'd they then the Miſeries of Age;
But ſoon the ſad Reverſion they behold,
Alas! they grow in their Afflictions old;
For in her Hand the Nymph a Caſket bears,
Full of Diſeaſes and corroding Cares,
Which open'd, they to taint the World begin,
And Hope *alone remains entire within.*
Such was the fatal Preſent from above,
And ſuch the Will of Cloud-compelling Jove.

Heſ. Works and Days, 130.

[4] See Cooke's Heſiod, l. 130.

The Expreſſion of *Heſiod*'s, that *Hope remained within*, inclines me to believe, that the Promiſe made by God to *Adam*, *that the Seed of the Woman ſhould bruiſe the Serpent's Head*, was underſtood by *Adam* from the Beginning, and continued down by Tradition to his Poſterity, as referring to ſome future Deliverance from all thoſe Evils, which were the Conſequences of his Fall. And I am confirmed in this Opinion, by the two laſt Lines before quoted from *Heſiod*, which are not well tranſlated by Mr. *Cooke*; but ſignify, that it was by *Jove*'s Command, that there was a Cover made to this Box beforehand, on purpoſe that *Hope* might be detained behind: or, which is the ſame thing, ſetting the Allegory aſide, that God gave Mankind *Hopes* at the ſame time that he pronounced the *Curſe*.

In proceſs of time, as ſoon as Idolatry began to prevail upon Earth after the Deluge, and *Abraham* was driven by the Inhabitants of the Land from *Ur* of the *Chaldees*, becauſe he would not worſhip their Gods; the Almighty, [5] *knowing, that he would command his Children and his Houſhold after him*, and teach them *to keep the Way of the Lord, to do Juſtice and Judgment*, ſaid unto Abraham, [6] *Get thee out of thy Country, and from thy Kindred, and from thy Father's Houſe, unto a Land that I will ſhew thee. And I will make of thee a great Nation. And I will bleſs thee, and make thy Name great, and* IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED. And in ſome Years after this, *Abraham* being ſtricken in Years, and his Wife *Sarah* being aged alſo, and never having had a Child; it is more than probable that *Abraham* might be ſolicitous in his Mind and importunate with God in his Prayers, to obtain the promiſed Bleſſing of a numerous Poſterity; when [7] *the Word of the Lord came unto* Abraham *in a Viſion, ſaying, Fear not,*

[5] Gen. xviii. 19. See alſo Ecclus xliv. 19, 20, 21.
[6] Gen. xii. 1, 3. [7] Gen. xv. 1, 4.

not, Abraham : *I am thy Shield, and thy exceeding great Reward:* Then *Abraham ſaid, Lord God, what wilt thou give me?* that is, what Reward wilt thou give me, *ſeeing I go Childleſs? And the Word of the Lord came unto him, ſaying; He, that ſhall come forth out of thine own Bowels, ſhall be thine Heir.* [8] *And when* Abraham *was ninety Years old and nine, the Lord appeared to* Abraham *and ſaid, I will make thee exceeding fruitful, and I will make Nations of thee. And as for* Sarah *thy Wife, I will bleſs her, and give thee a Son alſo of her. Then* Abraham *ſaid in his Heart, Shall a Child be born unto him, that is an hundred Years old? And ſhall* Sarah, *that is ninety Years old, bear? And God ſaid,* Sarah *thy Wife ſhall bear thee a Son indeed; and thou ſhalt call his Name* Iſaac. *And my Covenant*, i. e. of being a Bleſſing to all Nations, *will I eſtabliſh with* Iſaac, (or in Iſaac, See *Rom.* ix. 7.) *whom* Sarah *ſhall bear unto thee at this ſet Time in the next Year.* Which [9] Event accordingly came to paſs, and therefore *Abraham*, from the ſpeedy Completion of this part of the Promiſe, had the more Reaſon to expect and hope for the fulfilling of the remaining Part; of his Seed being a Bleſſing to all Nations. But as it is reaſonable to imagine, that *Abraham* could not avoid revolving this gracious Promiſe in his Mind, ſo it is probable that he might be ſolicitous in his Prayers to God to be informed what this Bleſſing meant, and how it was to be effected. Whence [1] it came to paſs, that when *Iſaac* was about twenty five Years of Age, God took this Opportunity of making *a*

[8] Gen. xvii. 1, 6, 15, 16, 17, &c.

[9] It is obſervable that *Virgil* makes the *Cumæan* Sibyl, when ſhe is directing *Æneas* in the laborious Task of viſiting the infernal Regions, in order to keep up his Spirits, and make him confide in her Advice, tell him an Event which was juſt then come to paſs, and which he found verified at his Return: And that was the Death of one of his Friends, whom accordingly at his Return he found dead on the Shore. Æn. VI. l. 148.---162.

[1] Joſ. Antiq.

Trial of *Abraham*'s Faith, and ſaid unto him; [2] *Take now thy Son, thine only Son* Iſaac, *whom thou loveſt, and get thee into the Land of* Moriah; *and offer him there for a Burnt-Offering, upon one of the Mountains that I will tell thee of.* This Command *Abraham* went accordingly to obey, [3] *accounting that God was able to raiſe* Iſaac *up again, even from the dead; from whence alſo he at firſt,* [4] *figuratively ſpeaking, received him*; that is, by being born of Parents whoſe Bodies were [5] *as good as dead* with regard to the Purpoſes of Procreation. But God prevented the Execution of his own Order, and of *Abraham*'s Deſign, by prohibiting *Abraham* to perform it, and ſubſtituting a Ram, inſtead of the Lad, which *Abraham offered up for a Burnt-Offering inſtead of his Son.* And *Abraham called the Name of that Place* [6] *Jehovah-Jireh: As it is ſaid to this Day, in the Mount of* Jehovah IT SHALL BE SEEN. Which Name being given to Mount *Moriah* by *Abraham*, together with the Explanation thereof which is given by *Moſes*, ſhews plainly that *Abraham* was not ſent to the Mount of *Moriah* barely to ſacrifice his Son, but to *ſee* ſomething extraordinary; and confirms the Propoſition advanced by the learned

[2] Gen. xxii. 2, &c. [3] Heb. xi. 19. [4] Ἐν παραβολῇ. *i. e.* figuratively ſpeaking, or ſpeaking *in a Figure.*

[5] Heb. xi. 12. Rom. iv. 19.

[6] This Name, given at this Time to Mount *Moriah* by *Abraham*, very much countenances the Opinion of thoſe who derive the Word *Jeruſalem* from *Jehovah-Jireh.* For certain it is, that the adjacent Town, which bordered on Mount *Moriah* and Mount *Sion*, was before this Tranſaction called *Salem*, and now by Abraham, *Jehovah-Jireh-Salem*, (See *Gen.* xiv. 18. *Pſal.* lxxvi. 2.) whence by Contraction it came to be pronounced *Jeruſalem.* And as the Derivation of *Jeruſalem* is not certainly known, I do not think this an unreaſonable Conjecture. The firſt time the Word *Jeruſalem* is met with in the Scriptures, is in *Joſhua* xviii. 28. where the Hiſtorian explains the *Canaanitiſh* Name of *Jebuſi* by that of *Jeruſalem*, by which Name it was beſt known among the Children of *Iſrael.*

Mr,

Mr. [7] *Warburton*, that the Command of offering up his Son, was an Information by Action, inſtead of Words, of the great Sacrifice for the Redemption of Mankind, given at the earneſt Requeſt of *Abraham*. For, as it is obſerved by our Saviour, that *Abraham ſaw the Day of Chriſt*, or the Meſſiah, *and was glad*, it is more than probable that this was both the Time and Place at which he ſaw it, the emblematical Offering of his Son having probably been explained to him by the Angel, to be a Type or Repreſentation of the great Sacrifice that was to be offered up in that very Place, by the Son of God, for the Redemption of Mankind, that [8] *as in* Adam *all died, even ſo in* Chriſt *ſhould all be made alive*. And it is to be remarked, that it was upon this very Hill of [9] Mount *Moriah*, where *Abraham* was ſent to offer up his Son *Iſaac*, the *Meſſiah* was *cut off*, by whoſe Death God eſtabliſhed the Covenant made with Abraham, *that in his Seed ſhould all the Nations of the Earth be bleſſed*.

After this again in proceſs of time, when *Jacob*, the Son of *Iſaac*, was bleſſing his Children a little before his Death, the old Patriarch being divinely inſpired by God, pronounced this Prediction with regard to his Son *Judah*. [1] Judah, *thou art he whom thy Brethren ſhall praiſe; thy Hand ſhall be in the Neck of thine Enemies; thy Father's Children ſhall bow down before thee*. And then ſoon after follows, *The Sceptre ſhall not depart from* Judah, *nor a Lawgiver from between his Feet till SHILOH come*, [2] *and unto him ſhall the gathering of the People be*. The original Word which is here tranſlated *Sceptre* ſignifies a *Rod*;

7 See Warburt. Divine Leg. Vol. II. Part II. Book vi. Sect. 5. 8 1 Cor. xv. 22. 9 Maund. Trav. Sandys Trav.

1 Gen. xlix. 8, 10.

2 This ſhould have been tranſlated, *And to him ſhall the gathering of the Nations* (or *the Gentiles*) *be*; the original Word עַמִּים which is rendered ἐθνῶν by the Septuagint, being often uſed in that Senſe.

and

and is uſed *Prov.* xxii. 15. to denote the Rod of Correction with which Children are puniſhed; and although it is ſometimes uſed to denote the Regal Power of Princes in general, yet in this Place it ſeems only to allude to the Legiſlative Power, which indeed would be uſeleſs, unleſs the Power of puniſhing was added thereunto, in order to give Life and Sanction to the dead Letter of the Law. And therefore, in order to explain it, the following Sentence is probably added, *nor a Lawgiver from between his Feet*, which Word *Lawgiver* is not expreſſed by any Word in the Original that denotes a King or a Prince, but a Scribe or learned Man; and therefore this Prophecy ſeems, with regard to this Part of it, only to promiſe, that the coercive Power of Obedience to the *Moſaical* Law ſhall not be taken out of the Hands of the Tribe of *Judah*, till *Shiloh* comes. Which coercive Power was never intruſted in the Hands of the Kings even when *Iſrael* was governed by Kings, [3] but in the Aſſembly of the Congregation; to which the ultimate Determination of all higher Matters was by the Command of God referred, and which was ordered to be aſſembled in that Place, which God *ſhould chooſe* to *put his Name there*, or to be *his Habitation*; that is, in the Temple at *Jeruſalem*: [4] From the Time therefore that *Jeruſalem*, which was the Metropolis of the Tribe of *Judah*, became alſo the Seat of Judgment, this Tribe might from thence obtain the Title of *Lawgiver*, in *Hebrew*, *Mehekek*, which is the very Word made uſe of by *Jacob*, and under which Denomination the Tribe of *Judah* is particularly ſpecified by the holy [5] *David*. And hence it is that *David* again ſpeaking of *Jeruſalem* ſays, [6] *For there do ſit the Thrones of Judgment*; *the Thrones of the Houſe of* David. This Power

[3] See Lowman on the Gov. of the Heb. [4] See Deut. xvii. 8, 9.---xii. 5, 6. [5] Pſal. lx. 7. ---- cviii. 8. [6] Pſal. cxxii. 5. See alſo Deut. xvii. 8, 9.

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of Life and Death over their own People was never abſolutely taken from them, till *Judea* was reduced to be a Province of the *Roman* Empire, about the Time of the Taxation under *Cyrenius*. And as the Word *Shiloh* in the *Hebrew*, literally ſignifies the *Tunicle* or *Bag*, *in which the Fœtus is involved in the Mother's Womb*, it ſhews, that this Prophecy plainly alludes to the Promiſe made to *Adam* of *the Seed of the Woman*, which was to bruiſe the Serpent's Head, and which is here promiſed to come before the Sceptre or Rod of Legiſlative Power ſhall utterly depart from *Judah*. And as the former Part of the Verſe alludes to the Promiſe made to *Adam*; ſo does the latter Part of the Verſe plainly allude to the Promiſe made to *Abraham*, and ſhews that this *Shiloh*, this *Seed of the Woman*, ſhall be the Perſon by whom all the Nations of the Earth are to be bleſſed, becauſe, ſays Jacob, *to him ſhall the gathering of the People, or Nations be* [7]. And though theſe Prophecies were delivered in ſuch obſcure Terms as not eaſily to be underſtood by every body, yet certain it is, that they were underſtood by ſome, even before the coming of *Shiloh*; becauſe the *Targum* of *Onkelos* and of *Jonathan*, as well as the *Jeruſalem Targum*, render this Word *Shiloh* by that of *Meſſiah* or *the Anointed*.

Again, when *David*, who was of the Seed of *Abraham* by *Judah*, had purpoſed to build an Houſe for the Worſhip of *Jehovah*; God, as a Reward for his Zeal, ſent him this Meſſage by the Prophet *Nathan*, ſaying, [8] *When thy Days be fulfilled, and thou ſhalt ſleep with thy Fathers, I will ſet up thy Seed after thee, which ſhall proceed out of thy Bowels, and I will eſtabliſh his Kingdom. He ſhall build an Houſe for my Name, and I will eſtabliſh the Throne of his Kingdom for ever. And I will be his Father, and he ſhall be my Son. And thine Houſe and thy Kingdom ſhall be eſta-*

7 See Matt. xxiv. 14. 8 2 Sam. vii. 2, &c.

bliſhed

bliſhed for ever before thee: Thy Throne ſhall be eſtabliſhed for ever. This Prophecy, though it is in its firſt and literal Senſe ſpoken of *Solomon*, yet it is plain that the holy *David*, when divinely inſpired, did underſtand it alſo to allude to the Prophecy pronounced by *Jacob* concerning his Son *Judah*, becauſe *David*, when ſpeaking by the Spirit in the ſecond Pſalm, ſays, *I will declare the Decree: The Lord hath ſaid unto me, Thou art my Son, this Day have I begotten thee. Ask of me and I ſhall give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion. Thou ſhalt break them*, i. e. thine Enemies, *with a Rod of Iron, thou ſhalt daſh them in pieces like a Potter's Veſſel*; or as it is in the Prophecy of *Jacob* concerning Judah, *Thy Hand ſhall be in the Neck of thine Enemies, and to thee ſhall the gathering of the People be.*

It is likewiſe to be obſerved, that, although this Prophecy might and did in its firſt and primary Senſe refer to *Solomon*, who was of the Tribe of *Judah*, and who did [9] *build an Houſe* to *Jehovah*, (whereas *David* had only projected it, and collected the Materials for the building); yet that *David* knew, that neither he nor *Solomon* was the principal Perſon alluded to in the Prophecy, but a third Perſon, whom *David* in another Place calleth *his Lord*; and therefore he, in the cxth Pſalm, when ſpeaking [1] in the Spirit, ſays, [2] *Jehovah ſaid unto* MY LORD, *Sit thou at my right Hand, until I make thine Enemies thy Footſtool.* Jehovah *ſhall ſend the Rod of thy Strength out of* Zion; *rule thou in the midſt of thine Enemies.* It ought likewiſe to be obſerved, that in the Prophetic Stile the Expreſſion of *this Day* or *to day* is not literally to be underſtood of this preſent Day, but of any one Day or Time, [3] *while it may be called to day:* And therefore this Expreſſion ſignifies no more than this, *Thou art*

9 See alſo 1 Chron. xxii. 9. [1] Mat. xxii. 43. [2] So it is in the Original. [3] Heb. iii. 7, 13.

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my Son, I have begotten thee. Nor did God, in the Decree, ſay that he had begotten him, but only that [4] He would be his Father, and he ſhould be God's Son. And therefore in the lxxxixth Pſalm *David* ſpeaking in the Perſon of God explains it thus, [5] *He ſhall cry unto me, Thou art my Father, my God, and the Rock of my Salvation. Alſo I will make him my Firſt-born, higher than the Kings of the Earth. My Covenant*, i. e. which I made with Abraham, *ſhall ſtand faſt with him, his Seed alſo will I make to endure for ever, and his Throne as the Days of Heaven.* Now it is manifeſt, that making a Perſon to be one's Firſt-born ſignifies no more than adopting him to be ſuch; and placing him in one's Favour and Affection, as if he really was ſuch. This Appellation is therefore given by God to the *Iſraelites* in general, *Exod.* iv. 22. *And thou ſhalt ſay unto* Pharaoh, *Thus ſaith the Lord*, Iſrael *is my Son, even my Firſt-born.* The ſame Appellation is alſo given to the Tribe of Ephraim, *For*, ſays God by the Prophet Jeremiah, [6] *I am a Father to* Iſrael, *and* [7] Ephraim *is my Firſt-born.* This Expreſſion therefore ſignifies no more than that God would conſider the Perſon here ſpoken of as a Perſon in ſuch great Favour as if he were his Firſt-born, and raiſe him *higher than the Kings of the Earth. My Covenant*, i. e. of making the Seed of *Abraham* a Bleſſing to all Nations, *ſhall ſtand faſt with him*; or, as it was ſaid of Iſaac, *My Covenant will I eſtabliſh with him*; *his Seed alſo will I make to endure for ever, and his Throne as the Days of Heaven.* This Prediction though it was originally ſpoken of *Solomon*, in whom alſo it was in part fulfilled by the great Favours which God was pleaſed to ſhew him, and by the Extent of his Con-

[4] 2 Sam. vii. 14. 1 Chron. xxii. 9. Heb. i. 5. [5] Pſalm lxxxix. 26—29. [6] Jer. xxxi. 9.

[7] *N. B. Ephraim*, as Chief of the Ten Tribes that revolted with *Jeroboam*, being here put as equivalent to *Iſrael*; which Term, when uſed in Contradiſtinction to that of *Judah*, denotes alſo, and only, the Ten Tribes.

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queſts, which according to the Promiſe made unto *Abraham* did reach [8] from the River of *Egypt* unto the great River, the River *Euphrates*; and from the Wilderneſs of *Kadeſh*, at the Foot of Mont *Hor* in the South, to *Lebanon* and the entering in of *Hamath* in the North; Yet it is very remarkable, that no ſooner was *Solomon* dead, but that his Kingdom was immediately divided, and ten of the twelve Tribes revolted from his Son *Rehoboam*, and transferred their Allegiance to *Jeroboam*, who was not of the Lineage either of *Solomon* or *David*. That Part of the Promiſe therefore, which was made to *Abraham* of his Seed being a Bleſſing to all Nations, remained ſtill unfulfilled, as well as that Part of the Promiſe to *David*, that God would make his Seed to endure for ever, and his Throne as the Days of Heaven. And as, inſtead of increaſing or even continuing in its Grandeur, the Throne of *David* began daily to diminiſh from the Death of *Solomon*, till the whole Body of the *Iſraelite* Nation was diſperſed; ten of the Tribes being carried away Captives by [9] *Shalmaneſer* King of *Aſſyria*, into *Aſſyria*, who placed them in *Halah*, and in *Habor* by the River of *Gozan*, and in the Cities of the *Medes*; where according to *Joſephus* [1] they continued till his Time, and were then very numerous; and the two remaining Tribes of *Judah* and *Benjamin* being afterwards carried away Captives to *Babylon* by *Nebuchadnezzar*: it may be thought, that the fulfilling of this Prophecy of the Coming of *Shiloh* before the Departure of the Sceptre from *Judah* ſhould have taken place before this laſt Event. But it is very remarkable, that, even during this Captivity, there was ſuch Regard ſhewed to the two Tribes of [2] *Judah* and *Benjamin* by the Princes of *Aſſyria* that they [3] were permitted to enjoy the Benefit of their

[8] See Gen. xv. 18. 1 Kings iv. 21. Num. xxxiv. 7, 8. Deut. xi. 24. Joſh. i. 4—xv. 3. [9] 2 Kings xvii. 3, 6. [1] Joſeph. Ant. B. XI. C. v. [2] See Ezra i. 5.—x. 9. [3] Eſther iii. 8.

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own Laws, and *Judah* was continued in its Legiſlative Capacity. And, being much more numerous than the *Benjamites*, they became ſo famous, that from the Time of the Reſtoration of thoſe two Tribes the Name of *Iſraelite* or *Hebrew* was loſt in that of *Judah* or [4] *Jew*: which from thence forward became the diſtinguiſhing Appellation of this People; and the whole Province, which was inhabited by them, was termed the Province of [5] *Judæa* or [6] *Judah*. It is likewiſe to be obſerved, that, as the Legiſlative Power was not lodged in the King, or any one ſupreme Perſon, but in the great Congregation or *Sanhedrim*, the changing of their Governors as in the Time of the Captivity, or of their Princes as in the Time of the *Maccabees*, made no Alteration in the Legiſlative Power of the Tribe of *Judah*; any more than it did in the Imperial Power of *Rome*, when a Native of *Gaul* or *Great-Britain* was made their Emperor.

However before this great Event of the Captivity, as well as during its Continuance, it pleaſed God of his Goodneſs, leſt they ſhould be too much dejected and driven into Deſpair, to ſend a Number of Prophets to them to prepare them for it, and ſupport them with Comfort under it; and to foretel an End to all theſe Misfortunes in about [7] ſeventy Years; that then their [8] Temple ſhould be rebuilt, and the Glory of the ſecond Houſe ſhould be greater than of the firſt; becauſe *the Deſire of all Nations* ſhould come and fill it with Glory: that is, that *Shiloh*, the Deſire of all Nations, or to whom *the gathering of the People was to be*, or who was to be *a Bleſſing to all Nations*, or [9] *the Angel of the Covenant* made with Abraham, *whom they delight in*, ſhould come and viſit this ſecond

4 See Ezra iv. 12, &c. 5 Ezra v. 8. 6 Nehem. ii. 5.
7 2 Chron. xxxvi. 21. Jer. xxv. 12. --xxix. 10. Dan. ix. 2.
8 Haggai ii. 7. 9 Mal. iii. 1.

Temple:

Temple: And therefore was to appear before it ſhould be deſtroyed the ſecond time.

But [1] nevertheleſs, leſt they ſhould be too much exalted with the Expectations of a Prince crowned with worldly Grandeur and Proſperity, this Deſire of all Nations, [2] this *Servant* of God, who was to *be exalted and extolled, and be very high*, is deſcribed alſo as one who was to be [3] *deſpiſed and rejected of Men, a Man of Sorrows and acquainted with Grief*; as one who was to be *oppreſſed* and *afflicted*; and brought *as a Lamb to the Slaughter*. It was likewiſe foretold, that great Tribulations were again to attend the whole Nation, but that in *the laſt Days* Jeruſalem ſhould be exalted above all Nations. Now though certain it is, that moſt of the terrible Judgments denounced by the Prophet *Iſaiah*, as well as the reſt of theſe latter Prophets, may be explained by, and be applied to the Captivity of *Jeruſalem* under *Nebuchadnezzar*; and though the great Bleſſings, which were to ſucceed, may alſo be applied to the Reſtoration of the *Jews* from their Captivity by *Cyrus*, who in the [4] Prophecy of *Iſaiah* is called the Lord's *Shepherd*, and his *Anointed*: yet certain it is, that many Parts of theſe Prophecies gave ſufficient room for Expectations and Hopes of a much more ample Accompliſhment, than that of their Reſtoration by *Cyrus*; ſince the Decree made by *Cyrus* was only to reſtore thoſe Veſſels belonging to the Temple, which had been taken from them by his Predeceſſors, and to give them leave to return and rebuild their Temple: Whereas, according to the Prophecy of *Iſaiah*, *Jeruſalem* was promiſed not only to be reſtored to its ancient Grandeur, but to an Exaltation higher than all other Nations, to prove which the Quotations

[1] See Virg. Æn. II. l. 780. Longa tibi Exilia, &c.
Æn. III. l. 255. Sed non antè datam, &c.
Æn. VI. l. 84. In Regna Lavini, &c.

[2] Iſa. lii. 13. [3] Iſa. liii. 3, &c. [4] Iſa. xliv. 28---xlv. 1, 2.

are

are numberleſs; but I ſhall ſelect out ſuch only as point out the Time of this extraordinary Exaltation, and refer to ſome very diſtant Time, to the *latter Days*, and (which is all one according to the Interpretation of the moſt learned ancient *Jews*) to the Days of the *Meſſiah*. As for Example, when the Prophet ſays, [5] *It ſhall come to paſs* IN THE LAST DAYS, *that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it*; this extraordinary Exaltation, being here ſpoken of as coming to paſs in *the laſt Days*, cannot well be applied to the Days of *Cyrus*. Again the Prophet *Iſaiah*, ſpeaking of ſome future Troubles with which the *Jews* were to be afflicted, ſpeaks of the *Aſſyrian* and *Babyloniſh* Captivities as happening *firſt*, and being *light* in compariſon of what was afterwards to come to paſs. For, ſays he, [6] *They ſhall look upon the Earth, and behold Trouble and Darkneſs, Dimneſs of Anguiſh. Nevertheleſs the Dimneſs ſhall not be ſuch as was in her Vexation, when at the firſt he lightly afflicted the Land of* Zebulun, *and the Land of* Naphthali; *and afterwards did more grievouſly afflict her by the Way of the Sea beyond* Jordan *in* Galilee *of the* Gentiles; that is, by the Captivity of the ten Tribes, and of the two Tribes; which ſhews that the Prophet is alluding to future Troubles, and not to her preſent *Vexations*. But ſays he, *The People that walked in Darkneſs have ſeen a great Light.—For unto us* (i. e. Hebrews) *a Child is born, unto us a Son is given*; that is, according to the prophetic Style which frequently ſpeaks of Things to come as if they were paſt, or [7] preſent at leaſt, *For unto us a Child ſhall be born, unto us a Son ſhall be given, and the Government ſhall be upon his Shoulder: And his Name ſhall be Wonderful, Counſellor,*

5 Iſa. ii 2. 6 Iſa. viii. 19, 22.—ix. 1, 6, 7.

7 See Virgil Æn. VI. l. 86. where ſpeaking of future Ages, the Prophet ſays,

—Bella,

Counſellor, the mighty God, the Prince of Peace. Of the Increaſe of his Government and Peace there ſhall be no End, upon the Throne of David *and his Kingdom, to order it, and to eſtabliſh it with Judgment and Juſtice, from henceforth for ever.* As this Child therefore is promiſed to be of *Hebrew* Extraction, this Part of the Prophecy cannot poſſibly be applied to *Cyrus*, or any of his Succeſſors on the Throne of *Babylon*. Again the [8] Prophet ſays, *In that Day, there ſhall be a Root of* Jeſſe, *which ſhall ſtand for an Enſign to the People, to it ſhall the Gentiles ſeek, and his Reſt ſhall be glorious. And it ſhall come to paſs in that Day, the Lord ſhall ſet his Hand* AGAIN THE SECOND TIME, *to recover the Remnant of his People which ſhall be left, from* Aſſyria, *and from* Egypt, *and from* Pathros, *and from* Cuſh, *and from* Elam, *and from* Shinar, *and from* Hamath, *and from the Iſlands of the Sea. And he ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the Outcaſts of* Iſrael, *and gather together the Diſperſed of* Judah *from the four Corners of the Earth.* Where the Prophet poſitively declares this Child to be not only of *Hebrew* Extraction, but in particular ſpecifies, that he ſhall proceed from the *Root of Jeſſe*, who was the Father of *David*. He likewiſe declares, that the *Day* of *Reſt*, which he ſpeaks of, ſhall not be that of their Reſtoration from the *Babyloniſh* Captivity, but a *ſecond* Reſtoration after more ſevere Troubles than their preſent, and from a much more general and univerſal Diſperſion than that into *Aſſyria* and *Media*, even *from the four Corners of the Earth.*

It is likewiſe remarkable, that this Offſpring of the Root of *Jeſſe* was to *ſet up an Enſign for the Nations:* and *that all Nations were to flow unto it.* Which cannot be applied to the Reſtoration of the *Jews* by

——————————Bella, horrida bella,
Et Tiberim multo ſpumantem ſanguine *cerno.*

Becauſe the Prophets frequently ſaw the Things that were to come to paſs, in a Viſion before their Eyes.

[8] Iſa. xi. 10, 11, 12.

Cyrus

Cyrus or any of his Succeſſors, becauſe the *Jews* continued after that to be a ſeparate and diſtinct People from all the Nations of the Earth; and muſt do ſo as long as the ceremonial Law of *Moſes* continued in Force, which among other Things abſolutely prohibited their marrying out of their own Tribes: So that this Part of the Prophecy could not be fulfilled, till God was pleaſed to diſpenſe with their Obedience to the *Moſaical* Inſtitution; which *Iſaiah* the Prophet is very explicit in declaring ſhall ſome time or other come to paſs. For, ſays he, [9] *Incline your Ear and come unto me: Hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of* David; (*i. e.* the ſure Mercies that were promiſed to David) *behold I have given him for a Witneſs to the People, a Leader and Commander to the People*; or, as *Jacob* expreſſed it, to him ſhall the gathering of the People be. *Behold thou ſhalt call a Nation that thou knoweſt not, and Nations that know not thee ſhall come unto thee, becauſe of the Lord thy God, and the holy One of* Iſrael. And again he ſays, [1] *Neither let the Son of the Stranger that hath joined himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated me from his People.* Again ſpeaking of Mount *Sion* he ſays, [2] *For behold, the Darkneſs ſhall cover the Earth, and groſs darkneſs the People, but the Lord ſhall ariſe upon thee, and his Glory ſhall be ſeen upon thee. And the* Gentiles *ſhall come to thy Light; and Kings to the Brightneſs of thy Riſing.* And again he ſays, [3] *For I know their Works and their Thoughts: it ſhall come, that I will gather all Nations and Tongues, and they ſhall come and ſee my glory.* So that it is manifeſt theſe Promiſes could not allude to the Reſtoration of the *Jews* under *Cyrus* from their *Babyloniſh* Captivity, but muſt refer to ſome future Times, ſome *latter Days*, when there ſhould be no Diſtinction made between *Jew* and *Gentile*; to ſome Time when all

[9] Iſ. lv. 4. [1] Iſ. lvi. 3. [2] Iſ. lx. 2, 3. [3] Iſ. lxvi. 18.

Nations, and Languages, and People, ſhall go with equal Ardour to worſhip the *Meſſiah* at the *New Jeruſalem*. As the holy *David*, when ſpeaking in the Spirit, ſayeth, [4] *All the Ends of the World ſhall remember and turn unto the Lord; and all the Kindreds of the Nations ſhall worſhip before thee; for the Kingdom is the Lord's, and he is the Governor among the Nations.* (Pſ. xxii. 27, 28.) And as the Prophet *Iſaiah* fully declares, ſaying, *For* Zion's *ſake will I not hold my Peace, and for* Jeruſalem's *ſake I will not reſt, until the Righteouſneſs thereof goeth forth as Brightneſs, and the Salvation thereof as a Lamp that burneth: And the* Gentiles *ſhall ſee thy Righteouſneſs, and all the Kings thy Glory. And thou ſhalt be called by a new Name, which the Mouth of the Lord ſhall name. Thou ſhalt alſo be a Crown of Glory in the Hand of the Lord, and a royal Diadem in the Hand of thy God. Thou ſhalt no more be termed, FORSAKEN; neither ſhall thy Land any more be termed, DESOLATE; but thou ſhalt be called HEPHZI-BAH,* (*i. e.* my Delight is in her) *and thy Land BEULAH,* (*i. e.* married) *For as a young Man marrieth a Virgin, ſo ſhall thy Sons marry thee; and as the Bridegroom rejoiceth over the Bride, ſo ſhall thy God rejoice over thee* [5]. But how this was to be performed by a Redeemer, which ſhould come out of *Sion*, was the Difficulty; how this was to be performed by *Jews*, who were ſecluded from the reſt of Mankind, and thought it a Profanation and a Sin to communicate and converſe freely with the *Gentile* World, was the Difficulty to account for: and was left unexplained by the Prophet, who, *Obſcuris vera involvens*, left it for them to Hope, and for [6] Time to diſcover.

But of all the Prophets none ſeems to have been ſo explicit as the Prophet *Daniel*, who, though he lived during the Time of the Captivity of the *Jews* in *Babylon*, points out the Time when theſe Prophecies were

[4] See Iſ. ii. 2. [5] Iſ. lxii. 1—5. [6] Fata viam invenient.

to

to begin to take place. And though it was natural for the *Jews* to explain theſe Prophecies, which ſpeak of the *flowing* in *of all Nations to Mount* Sion, and that this was to be (as it were) *an Enſign to the* Gentiles, *&c.* of ſome great Conqueror out of the Root of *Jeſſe*, who was literally to extend the Throne of *David* to the Ends of the Earth: Yet he on the contrary, to prevent ſo fatal a Miſtake, aſſures them, that *Meſſiah* their Prince, who was to come about 490 Years afterwards, ſhould indeed cauſe the Sacrifice and Oblation to ceaſe; that is, ſhould remove all Diſtinction between *Jew* and *Gentile*; but that he ſhould not be a worldly Conqueror; on the contrary, that he ſhould himſelf be cut off, and the City and Sanctuary deſtroyed with a Flood of Deſolation. For, ſays he, [7] *Seventy Weeks are determined to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy. Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to rebuild* Jeruſalem *unto* Meſſiah *the Prince, ſhall be ſeven Weeks, and threeſcore and two Weeks: the Wall ſhall be built again, even in troublous Times* [8]: That is, the Wall of the City and Temple ſhall be built in ſeven Weeks, or [9] forty-nine Years of troublous Times, and ſhall remain threeſcore and two Weeks afterwards: *And after threeſcore and two Weeks ſhall* Meſſiah *be cut off, but not for himſelf; and the Prince of the People that ſhall come, ſhall deſtroy the City and the Sanctuary, and the End thereof ſhall be with a Flood, and unto the End of the War Deſolations are determined. And he ſhall confirm the Covenant with many,* (*i. e.* the Covenant made with *Abraham*, that in his Seed ſhould all the Nations of the Earth be bleſſed)

7 Dan. ix. 24. 8 So this Verſe is pointed in Archbiſhop *Parker*'s Bible 1568, and in ſome Editions of King *James*'s Engliſh Bible: And ſo it ought to have been in all of them.

9 See many Diſlocations of this Kind, or Tranſpoſitions of Sentences in the Scriptures. Gen. xiii. 10. Exod. v. 20. 1 Kings xxi. 1. Matt. i. 25.—vii. 6—xi. 25. Mark ix. 12. Acts iv. 27, 28. Philem. 5. 1 Pet. ii. 7. Rev. xv. 6.

for one Week: And in the midſt of the Week he ſhall cauſe the Sacrifice and Oblation to ceaſe. And for the Overſpreading of Abomination he ſhall make deſolate, even until the Conſummation, and that determined ſhall be poured on the Deſolate. This Prophecy (one ſhould think) would have cured the *Jews* of their violent Expectations of a *Meſſiah*, that was at his firſt Coming to be conquering and triumphant: ſince the *Meſſiah*, or the *anointed holy One*, here deſcribed, inſtead of being a Conqueror, is repreſented as one that is to be conquered and *cut off*; and inſtead of *Jeruſalem*'s bringing other Nations into Subjection to her, ſhe is here deſcribed as being reduced into Bondage to other Nations: The Sacrifice and the Oblation are to be cauſed to ceaſe: And the People of the Prince, that is to come, are to deſtroy their new-built City and Sanctuary with a Flood of Deſolation.

But ſuch was the Prejudice or Bent of theſe People in favour of thoſe Opinions which agreed with their Education and Inclinations, that the Generality of the *Jews* would not be prevailed on to conſider, that the Throne of *David* could be eſtabliſhed with Judgment and Juſtice, by any other Method than force of Arms: And therefore they had their Expectations fixed on ſome temporal Prince who ſhould immediately, on his firſt appearance, fill the Throne of *David* with worldly Splendor, and exalt it with Dignity and Grandeur over the Ends of the Earth. And as they were perpetually conſulting their Scriptures, and calculating the Times predicted for the Coming of this *Meſſiah*; it is impoſſible, but that, when they found this Prediction not fulfilled in the Space of ſeventy literal Weeks, or 490 Days, from the going forth of the Commandment to reſtore and rebuild *Jeruſalem*, they muſt endeavour to find out ſome other Method, whereby to calculate the Determination of this Event. And as the Prophet *Ezekiel* had declared unto them, that according to the Prophetick Stile, *a Day* was frequently

frequently put to ſignify *a Year*; for, ſays he to the Jews, [1] *I have appointed thee each Day for a Year*: It is natural to imagine, that they would then interprete theſe Weeks, as Weeks of Years, inſtead of Weeks of Days; and of conſequence that they would expect to meet with the Completion of this Prophecy at the Expiration of 490 Years, from the going forth of the Commandment to reſtore and rebuild *Jeruſalem*. And though they might differ among themſelves about the preciſe Year of the Commencement of this Prophecy, and might not be very certain of the exact Time, when the Commandment that is here mentioned, went forth to reſtore and rebuild *Jeruſalem*; (there having been four Commandments given for that Purpoſe; One by [2] *Cyrus*, another by [3] *Darius*, the Third by [4] *Artaxerexes Longimanus* in the ſeventh Year of his Reign, and [5] the Fourth by the ſame Prince in the twentieth Year of his Reign); it is reaſonable thereupon to infer, from the Eagerneſs of their Deſires to have this important Prophecy accompliſhed, that they would begin to calculate from the very firſt Commandment that was given to reſtore and rebuild *Jeruſalem*; which, being in the firſt Year of *Cyrus* King of *Perſia*, or about the 4178th Year of the *Julian* Period, by adding 490 Years thereto, would bring them down to the 4668th Year of the *Julian* Period, about which Time, that is about the Time of the Birth of *Auguſtus Cæſar*, *Suetonius* in his Life of *Auguſtus* remarks, that it was reported that one of the Sibyl Oracles declared, that [6] *Nature was about to bring forth a King to the* Romans. And *Appian*, *Plutarch*, *Saluſt*, and *Cicero*, all ſay that it was this Pro-

[1] Ezek. iv. 6. [2] Ezra i. 1. [3] vi. 1. [4] vii. 1.—26. [5] Nehem. ii. 1, 3, 6.—v. 14.

[6] Quo denunciabatur Regem Pop. Rom. Naturam parturire: ſenatum exterritum cenſuiſſe, ne quis illo anno genitus educaretur: eos qui gravidas uxores haberent, quod ad ſeſe quiſque ſpem traheret, curaſſe, ne ſenatus conſultum ad Ærarium deferretur. *Suet.* l. ii. ſect. 94.

phecy of the Sibyls, which ſtirred up *Cornelius Lentulus* about that time to Rebellion, he hoping that he was deſigned for this King of the *Romans*. But when both this and the following Period of ſeventy Weeks of Years, or of 490 Years from the Commandment given by *Darius*, to reſtore and rebuild *Jeruſalem*, which was in the [7] fourth year of *Darius*, or in the 4196th Year of the *Julian* Period, were expired without a Completion of this Prophecy; we can hardly ſuppoſe but the *Jews* would look forward and continue their Expectations, till the full Period was expired of 490 Years from the Date of every one of the Commandments to reſtore *Jeruſalem*. And as the third Commandment which was iſſued in the ſeventh Year of *Artaxerexes Longimanus*, or in the 4256th Year of the *Julian* Period, was a much more ample Commiſſion than any of the former ones; and was regiſtered at length and preſerved in their own Canon of Scriptures, this could not poſſibly eſcape their Notice. And therefore we find, that as *Meſſiah* the Prince was to be *cut off* at the End of the 490 Years, or in the 4746th Year of the *Julian* Period, their Expectations of the *Birth* of ſuch a Perſon muſt be ſome Years earlier; we find therefore accordingly about thirty-three Years before this, that [8] *Simeon* and *Anna*, and [9] many other Perſons, *looked for Redemption in Jeruſalem* about that Time. But as thoſe, who had their Expectations fixed on a triumphant conquering *Meſſiah*, were greatly diſappointed, when they found no ſuch magnificent Events happen in favour of any one that was of the Root of *Jeſſe*; they ſtill carried on their Expectations to the fourth and laſt Period of 490 Years from the Commiſſion given by *Artaxerxes* to *Nehemiah* in the twentieth Year of his Reign, which coinciding with the 4759th Year of the *Julian* Period, or the ſixth Year of the Reign of *Claudius*,

[7] Zech. vii. 1, &c. [8] Luke ii. 21—38. [9] See alſo John iv. 25.

was

was without doubt, the Occaſion of thoſe Diſturbances which were at that Time fomented in *Judea* by ſeveral Enthuſiaſtical Perſons, who pretended to be the *Meſſiah* or *Chriſt*. For in this very Year it was, according to [1] *Joſephus*, that [2] *Theudas roſe up boaſting himſelf to be ſomebody, to whom a number of Men, about four hundred, joined themſelves: who were ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought?* And *after this Man roſe up* [3] *the Sons of* Judas *of* Galilee, *who lived in the Days of the Taxing, and drew away much People after them; they alſo periſhed, and all, even as many as obeyed them, were diſperſed.* This alſo was probably the Foundation of that Rumour, which according to [4] *Suetonius*, had long prevailed in the Eaſt, *that about the Time, when* Titus *went to beſiege* Jeruſalem, *out of* Judea *ſhould come forth ſuch as were to obtain the Rule over all Nations: which*, ſays he, *by the Event proved to be the* Roman *Emperor; but which the* Jews, *applying to themſelves, rebelled.* At this time [5] *Tacitus* alſo obſerves, that *many were under a ſtrong Perſuaſion, that in the ancient Books kept by the Prieſts, a Prophecy was contained, that about this Time the Eaſt ſhould prevail, and they who came out of* Judea *ſhould obtain the Government of the World.* And in another Place he ſays, [6] *that the Empire was by the inviſible Laws of Fate, by Prodigies divinely ſent, and by the Reſponſes of Oracles foretold and ordained to* Veſpaſian *and his Sons; was what we believed after we had ſeen them Emperors.*

[1] Joſ. Antiq. l. xx. c. 5. [2] Acts v. 36, 37.

[3] According to the Original this ſhould be, *After this Man roſe up* Judas *of* Galilee *in the Days of the Taxing:* which ought manifeſtly to be amended as above. Becauſe *Judas* of *Galilee*, who lived in the Days of the Taxing, was dead long before *Theudas*; but his Sons did riſe up after *Theudas*, as *Joſephus* teſtifies, and therefore the Father's Name is here put for the Sons, as is common in the Prophetick Stile: thus *Iſrael* is frequently put for the Sons of *Iſrael*, &c.

[4] Suet. l. viii. ſect. 4. [5] Tacit. Hiſt. l. v. [6] Tacit. Hiſt. l. i.

Whereas

Whereas nothing can be more plain than that theſe Prophecies, which were contained in the ancient Books kept by the *Jewiſh* Prieſts, declared, that the Perſon who was to rule over all the Nations of the Earth, (or, as *David* expreſſeth it, who was to be [7] *higher than the Kings of the Earth*), was not only to come out of *Judea*, but was alſo to be of the Seed of *David* and of the Root of *Jeſſe*, and the Offſpring of *Abraham*. And as theſe Times predicted by *Daniel* are long ſince expired, and no ſuch Perſon has appeared of the Seed of *David*, who has forcibly reduced *the Nations* into Subjection to his Laws; the *Jews* who looked for a conquering and triumphant *Meſſiah*, have been ever ſince at a loſs when to expect him. But as nothing can be more ſure than the ſure Word of Prophecy, let us enquire, whether Hiſtory will furniſh us with proper Materials, by which to diſcover the Accompliſhment of theſe Prophecies, and whether we can find out any Perſon, about the Diſtance of 490 Years from the going forth of the Commandment to reſtore and rebuild *Jeruſalem*, who will anſwer the Character of this *Meſſiah, or the anointed holy One*: who being of the Seed of *David*, was about that Time *cut off, but not for himſelf*; and who in the laſt half Week, or three Years and half of his Life, *cauſed the Sacrifice and Oblation to ceaſe*; and *confirmed the Covenant* made to *Abraham*, of his Seed being a Bleſſing to all Nations, by permitting not only the *Jews*, but the People of all Nations to be admitted as Members of his Kingdom, which is *higher than that of the Kings of the Earth*: and about the Time of whoſe Coming, the Sceptre or Rod of Correction was taken out of the Hands of the *Jews*, and their Legiſlative Power greatly abridged.

Now upon enquiry it will appear, that one *Jeſus* of the Seed of *Abraham* by *David* was baptized by the Prophet *John* in the River *Jordan*, [8] in the fifteenth

[7] Pſ. lxxxix. 27. [8] Luke iii. 1, &c.

Year

Year of the Reign of *Tiberius*, about 486 or 487 Years after the going forth of the Commandment to reſtore and rebuild *Jeruſalem* in the ſeventh Year of *Artaxerxes Longimanus*, which being the fulleſt and moſt ample Commiſſion, that was at any Time given by the Kings of *Aſſyria* for the building of *Jeruſalem*, is [9] regiſtered at full length in the Canon of the *Jewiſh* Scriptures. This *Jeſus* being then [1] *about thirty Years of Age* (*i. e.* he was baptized in Autumn, and in the *December* following was thirty Years of Age compleat,) was by the viſible Deſcent of the Holy Spirit upon him [2] *anointed to preach*: He therefore accordingly entered on his Miniſterial Function; and went about [3] *preaching* and ſaying, *Repent, for the Kingdom of Heaven is at hand*, which *Goſpel*, or good Tidings *of the Kingdom*, [4] *ſhall*, ſaid he, *be preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come.* That *Kingdom, not* being *of this World*, or after the Manner of the Kingdoms of this World, is often called *the Kingdom of God* and *the Kingdom of Heaven*, and therefore ſo far agrees perfectly well with the Deſcription which is given of the Kingdom promiſed to the Seed of *David*, that was to be *higher than the Kings of the Earth*. Now, that *Jeſus* was this Son of *David*, to whom God had promiſed a Kingdom, and that he would be his Father, and that he ſhould be God's Son, *&c.* appears plainly from the Speech made by an Angel to the Virgin *Mary* at the Time of her Conception: For ſaid the Angel unto her, [5] *Behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* Jeſus; *He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the Throne of his Father* David. *And he ſhall reign over the Houſe of* Jacob *for ever,*

9 Ezra vii. 1—26. 1 Luke iii. 23. 2 Luke iv. 18. Iſ. lxi. 1. 3 Mat. iv. 17, 23.—x. 7. 4 Mat. xxiv. 14. 5 Luke i. 31—33.

and

and of his Kingdom there ſhall be no End. It is alſo manifeſt, that this Kingdom was not to be confined to the Houſe of *Jacob*, but that the Goſpel or good Tidings thereof was to be *preached in all the World, for a* WITNESS *unto all Nations* of the Truth of God's Promiſes, and of his fulfilling the Covenant made with *Abraham*, that in his Seed ſhould *all the Nations of the Earth* be bleſſed. And accordingly *Jeſus* continued half a Prophetick Week of Years, or three Years and a half, confirming this *Covenant with many:* having ſo long continued preaching this Goſpel of the Kingdom, and declaring that the Sacrifice and Oblation were to ceaſe. For as he was baptized [6] in the 15th Year of *Tiberius*, when *he began to be about thirty Years of Age*; *i. e.* when he was about or near being thirty Years of Age; as the Years of *Tiberius*'s Reign commenced on the nineteenth Day of *Auguſt*, he muſt have been baptized between that and the following *December*, at which Time he would have been full thirty Years of Age. And as he lived to continue his Preaching for four ſucceſſive Paſſovers, in the laſt of which he was *cut off*, but *not for himſelf*, the *Roman* Governor, who, to pleaſe the *Jews*, pronounced Sentence againſt him, having publickly declared him [7] *innocent*, and that he *found in him no Fault at all:* he muſt have continued in his Prophetick Office during the Space of three Years and a half, that is, from *September* or Autumn in the fifteenth Year of *Tiberius*, to *March* or *April* in the eighteenth Year of *Tiberius*. During this Time he [8] cauſed

[6] Luke iii. 1—23. [7] Mat. xxvii. 19.—23, 24. Luke xxiii. 14, 15.

[8] *N. B.* It is common in the Prophetick Stile to ſpeak of a Thing as already done, when it is only ordered or declared that it ſhall be done. As for Example, when the Prophet *Iſaiah* is ordered to *make the Peoples Heart fat*, &c. Iſ. vi. 10. the Meaning is, that he ſhould declare that their Hearts would be made fat, *&c.* So in Lev. xiii. 13. the Words, which we tranſlate, *He ſhall pronounce him clean*, are in the Original, *He ſhall make him clean.* See alſo Jer. i. 10. 2 Kings xviii. 27. 2 Sam. vi. 18, &c.

the

the Sacrifice and Oblation to ceaſe, by declaring that the ceremonial Law of *Moſes*, having now been *fulfilled* in him, was come to its final End; he therefore publickly diſpenſed with their ſtrict Obligations in the Obſervance of the Sabbath Day, declaring that *the Sabbath was made for Man, and not Man for the Sabbath.* And to the Woman of *Samaria* he ſaid, [9] *Woman, believe me; the Hour cometh, when ye ſhall neither at this Mountain, nor yet at* Jeruſalem, *worſhip the Father.* For *the Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth: For the Father ſeeketh ſuch to worſhip him.* And accordingly his Goſpel was not only ordered to be preached to the *Jews*, but alſo to the *Gentiles*, that *all Nations* might receive Benefit thereby: and at the Time of his Death, the Veil in the Temple, which ſeparated the *Holy* from the *moſt Holy* Place, was miraculouſly rent by an Earthquake; and he having appeared ſoon after his Death to his Diſciples, commanded them, to go unto *all Nations*, and to initiate them as Members of this heavenly Kingdom, by the Ceremony of Baptiſm, which was to be conferred not only on the *Jews*, but upon [1] *every Creature*, whether *Jew* or *Gentile*, that was willing to accept thereof: *To the End, that the Promiſe* made to Abraham [2] *might be ſure to all the Seed, not to that only which is of the Law, but to that alſo which is of the Faith of* Abraham, *who is* thereby become *the Father of us all*, whether *Jew* or *Gentile.*

It is likewiſe manifeſt, that the Sceptre, or Rod of Legiſlative Power, had at this Time departed from *Judah*, the *Jews* being obliged to bring *Jeſus*, in order to his Condemnation, before the *Roman* Procurator, acknowledging at the ſame Time, that [3] *it was not lawful for them to put any Man to Death.* The Departure of that Power had commenced the Year in

9 John iv. 21,—23. [1] Mark xvi. 15. [2] Rom. iv. 16.
[3] John xviii. 28,—31.

which

which this *Jeſus* was born, it being according to [4] St. *Luke* in this very Year, that an Enrolment was made of the *Jews*, by which a Beginning was made of degrading *Judea* into the Form of a *Roman* Province: So that this *Jeſus* was born, correſpondent to the Prediction made by *Jacob* of the Coming of *Shiloh*, when the *Sceptre ſhould depart from* Judah. It is likewiſe to be obſerved, that there is a Particularity mentioned with regard to the Birth of this *Jeſus*, which points him out in an extraordinary Manner, as being the Perſon deſigned by the Name of *Shiloh*: And that is, his being born of a Virgin, by the wonderful Power of God, without the Concurrence of Man; on which Account he may much more properly be characteriſed by the Name of [5] *Shiloh*, or *the Seed of the Woman*, than any other Man that ever was born.

But the Difficulty is how to reconcile the Coming of this *Shiloh* in the Character of a Carpenter's Son, and his keeping Company with Fiſhermen, and the lower Sort of People, and his being at laſt condemned and cut off by a ſhameful and ignominious Death, with the magnificent Promiſes made to *David* of exalting his Seed [6] *higher than the Kings of the Earth, and eſtabliſhing the Throne of his Kingdom for ever*; and giving him [7] *the Heathen for his Inheritance, and the uttermoſt Parts of the Earth for his Poſſeſſion.* Eſpecially if we conſider that the Legiſlative Power of the Tribe of *Judah* began to be taken away in the very Year that this *Shiloh* was born, and had not the leaſt Traces of it left in a few Years after his Death; ſoon after which the City of *Jeruſalem* and the Sanctuary were entirely deſtroyed, many of the *Jews* made Captives, and the reſt diſperſed as Fugitives and Vagabonds over the Face of the Earth, in which Condition they remain as a baniſhed and unſettled People, from that Day even unto this.

[4] Luke ii. 1. [5] See pag. 43. [6] 2 Sam. vii. 13. Pſ. lxxxix. 27. [7] Pſ. ii. 8—lxxii. 8.

In

In order to this it is to be obſerved, that whoever is deſirous of unriddling the Myſteries of Prophecy, muſt gather up the detached and diſcompoſed [8] Leaves thereof, and endeavour to place them in their natural Order: Which is the proper Method of making them intelligible, and of bringing Regularity out of this ſeeming Confuſion. For as the Uſe of Prophecy, before its Completion, ſeems to be to keep up Mens Hopes in the Expectation of ſome future Good, there will probably be Prophecies to unriddle as long as there are Men on Earth, which will unfold themſelves by Degrees, till the End comes, when that Prophecy, which was firſt given of the Seed of the Woman bruiſing the Serpent's Head, ſhall be at length thoroughly fulfilled in the manifeſt Deſtruction of that old *Serpent* which beguiled *Adam* and *Eve*; and who has continued, and will continue, till he is [9] *caſt into the Lake of Fire and Brimſtone*, to act as a perverſe Enemy to them and their Poſterity.

Now if we be careful to put together the detached Leaves of the Prophecies of *Iſaiah* and *Daniel*, and thoſe of *Jeſus* himſelf, we ſhall find that this Kingdom, this Exaltation of the Mountain of the Lord's Houſe, is not to come to paſs till *in the laſt Days*. For ſays the Prophet *Iſaiah*, [1] *It ſhall come to paſs* IN THE LAST DAYS, *that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it.* And in another Place he declares, that this Event of the Exaltation of the Root of *Jeſſe*, ſhall not come to paſs till after a ſecond Reſtoration of the *Jews*, from a much more violent and general Diſperſion than that of *Babylon*; for, ſays he, [2] *And it ſhall come to paſs in that Day, the Lord ſhall ſet his Hand again a* SECOND TIME *to recover the Remnant of his People which ſhall be left, from* Aſſyria, *and*

[8] See Virg. Æn. III. l. 445. Quæcunque in foliis, &c.
[9] Rev. xx. 10. [1] Iſ. ii. 2. [2] Iſ. xi. 10, 11, 12.

from

from Egypt, *and from* Pathros, *and from* Cuſh, *and from* Elam, *and from* Shinar, *and from* Hamath, *and from the Iſlands of the Sea. And he ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the out-caſts of* Iſrael, *and gather together the diſperſed of* Judah, *from the four Corners of the Earth.* And, ſays the Prophet Jeremiah, *Therefore behold the Day is come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth, that brought up the Children of* Iſrael *out of the Land of* Egypt; *but the Lord liveth, that brought up the Children of* Iſrael *from the Land of the North, and from all the Lands whither he had driven them; and I will bring them again into their own Land, that I gave unto their Fathers. Behold I will ſend for many Fiſhers, ſaith the Lord, and they ſhall fiſh them; and after I will ſend for many Hunters, and they ſhall hunt them from every Mountain, and from every Hill, and out of the Holes of the Rocks.* But FIRST, I WILL RECOMPENSE THEIR INIQUITY AND THEIR SINS DOUBLE. [3] And the Prophet [4] *Daniel* declares, that this Diſperſion ſhall not take place, till after the *Meſſiah* be cut off; for, ſays he, *After threeſcore and two Weeks ſhall* Meſſiah *be cut off, and the People of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary, and the End thereof ſhall be with a Flood,* i. e. of Deſolation; *and unto the End of the War Deſolations are determined.* [5] *And the* [6] *Abomination of Deſolation ſhall ſtand in the holy Place, even until the Conſummation, and that determined ſhall be poured upon the Deſolate.* And

[3] Jer. xvi. 14—18. [4] Dan ix. 26. [5] Dan. ix. 27.

[6] In our Tranſlation theſe Words are rendered; *And for the overſpreading of Abominations he ſhall make deſolate.* Sir *Iſaac Newton* tranſlates it thus; *And upon a Wing of Abomination he ſhall make it deſolate.* (*Newton* on *Daniel*, p. 130.): But as our Saviour has in the New Teſtament interpreted this Text after the following manner; When you ſhall *ſee the Abomination of Deſolation* (ſpoken of by the Prophet Daniel) *ſtand in the holy Place*; Mat. xxiv. 15. or as St. *Mark* relates it, *ſtand where it ought not*; I chooſe rather to

And *Jeſus* the *Meſſiah*, or *Chriſt*, or the *anointed holy One*, ſpeaks much to the ſame Purpoſe, when being queſtioned by his Diſciples about the Time of his coming; he declares, that the Time of his coming in Power and Glory is not to be at preſent; but refers it to a *ſecond Coming*, which is not to take place till after a ſecond and moſt univerſal Diſperſion of the *Jews* is finiſhed and at an end. For in a Diſcourſe which he had with his Diſciples concerning the Temple of *Jeruſalem*, he ſaid unto them, that there ſhould [7] *not be one of thoſe Stones left upon another, which ſhould not be thrown down. Then* Peter, *and* James, *and* John, *and* Andrew *aſked him privately, Tell us, when ſhall theſe Things be? And what ſhall be the Sign, when all theſe Things ſhall be fulfilled?* Or as St. *Matthew* expreſſeth it, *When ſhall theſe Things be? And what ſhall be the Sign of thy Coming, and of the End of the World? And* Jeſus *anſwering, ſaid, Take heed, leſt any Man deceive you: For many ſhall come in my Name, ſaying, I am* Chriſt, *and ſhall deceive many. And when ye ſhall hear of Wars and Rumours of Wars, be ye not troubled: for ſuch Things muſt needs be, but the End is not yet. For Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom: And there ſhall be* [8] *Earthquakes in divers Places, and there ſhall be Famines and Troubles: Theſe are the Beginnings of Sorrows. But take heed to yourſelves: for they ſhall deliver you up to*

to follow this Interpretation than any other, and am inclined to think that the *Hebrew* Copy which is come to our Hands, has in that Place met with ſome Accident. As to the Expreſſion in *Dan.* xi. 31. which is much to the ſame Purpoſe; Our Saviour's Quotation cannot refer thereto, becauſe the Prophecy in that Chapter related only to the Deſtruction of the Realm of *Perſia* by that of *Greece*, and the Abomination of Deſolation committed in the Temple by *Antiochus Epiphanes:* whereas our Saviour is ſpeaking of a Deſolation yet to come.

[7] Mark xiii. 1.

[8] *Earthquakes*, is a Metaphor often made uſe of in the Prophetick Style, only to denote violent Commotions and Diſturbances in Governments, which produce the ſame Overthrows in the Political World, that Earthquakes do in the Natural.

Councils; and in the Synagogues ye ſhall be beaten, and ye ſhall be brought before Rulers and Kings for my ſake, for a Teſtimony againſt them. And the Goſpel muſt firſt be preached among all Nations. But, ſays he, *when ye ſhall ſee the Abomination of Deſolation, ſpoken of by the Prophet, ſtanding where it ought not,* or as St. *Matthew* expreſſeth it, *ſtanding in the holy Place; then let them that be in* Judea *flee unto the Mountains. For in thoſe Days ſhall be Affliction, ſuch as was not from the Beginning of the Creation, which God created, unto this Time, neither ſhall be. And then if any Man ſhall ſay unto you, Lo, here is* Chriſt, *or there is* Chriſt: *believe them not. For falſe* Chriſts *and falſe Prophets ſhall ariſe, and ſhall ſhew Signs and Wonders to ſeduce, if it were poſſible, even the Elect. But take ye heed: behold I have foretold you all Things. But* [9] *in thoſe Days, after that Tribulation,* or in thoſe Days which ſhall come to paſs after that Tribulation, [1] *the Sun ſhall be darkened, and the Moon ſhall not give her Light: And the Stars of Heaven ſhall fall, and the Powers that are in Heaven ſhall be ſhaken. And then ſhall they ſee the Son of Man coming in the Clouds, with great Power and Glory. And then ſhall he ſend his Angels, and gather together his Elect from the four Winds, from the uttermoſt Part of the Earth, to the uttermoſt Part of Heaven. Verily I ſay unto you,* [2] *this Generation ſhall not paſs till all theſe Things*

9 It is uſual in the Prophetick Style to expreſs Things which are to ſucceed each other immediately, by ſaying, They ſhall come to paſs *in* thoſe Days, inſtead of, *after* thoſe Days, or in the End of thoſe Days. See Note, p. 68.

1 The Sun, Moon, and Stars, are Metaphors made uſe of in the Prophetic Language to denote Kings, and Princes, and Potentates: they being in the Aſtronomical World (as Mountains and Hills are in the Terreſtrial World) Objects of the greateſt Note and Significancy; or as Kings, and Princes, and Potentates are in the Political World. Their being darkened, and ſhaken, and fallen, denotes therefore the Overthrow and Downfal of ſuch Princes and Governors.

2 *This Generation*, i. e. this World, or this Generation of the Sons of *Adam*. So it is ſaid, *Luke* xvi. 8. The Children of this World

Things be fulfilled. St. *Luke* reports this Converſation of *Jeſus* with his Diſciples, after this Manner. [3] *But Wo unto them that are with Child, and to them that give ſuck in thoſe Days: For there ſhall be great Diſtreſs in the Land, and Wrath upon this People. And they ſhall fall upon the Edge of the Sword, and ſhall be led away Captive into all Nations, and* Jeruſalem *ſhall be treaden down of the* Gentiles, *until the Time of the* Gentiles *be fulfilled.*

Where nothing can be plainer than that, as theſe Prophecies were uttered after the *Meſſiah* was come in the Fleſh, the *Second Coming* of *Chriſt* in great Power and Glory, is ſpoken of as being at a long Diſtance of Time from his *Firſt*: And that this Prophecy may be divided into three Parts. In the firſt of which it is declared, that the Goſpel ſhall be publiſhed in all Nations, notwithſtanding the many Perſecutions which ſhall be raiſed againſt it. In the Second it is ſaid, that Nation ſhall riſe againſt Nation, and the *Jews* ſhall be driven out of *Judea* with a Degree of Severity greater than ever happened to them before, or ever ſhall again; and *Jeruſalem* troden down of the *Gentiles*, until the Time of the *Gentiles* be fulfilled. And thirdly, it is declared, that after the Tribulation of thoſe Days, the Son of Man ſhall come in the Clouds with great Power and Glory, attended by his elect People, gathered together from the uttermoſt Part of the Earth to the uttermoſt Part of Heaven.

As to the Firſt of theſe, wherein it is foretold, that the Goſpel muſt be publiſhed in all Nations: This

World *in their Generation* are wiſer than the Children of Light; that is in the Conduct of the Affairs of this World. See alſo Pſal. xii. 7.—xiv. 5. and Mark viii. 38. Where our Saviour ſays, *Whoſoever ſhall be aſhamed of me, in this ſinful Generation, of him ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father*; that is, Whoſoever ſhall be aſhamed of me in this World, of him will I be aſhamed at my ſecond Coming.

[3] Luke xxi. 7—24.

has been ſo manifeſtly verified, as not to need any farther Explanation. As to the Second, which regards the Afflictions which the *Jews* were to undergo; this has alſo been fulfilled in ſo remarkable a Manner, that no Period in Hiſtory can afford a parallel Inſtance. For though in the memorable Siege of *Jeruſalem* by *Titus*, which happened about thirty-five Years after the Time of the Prediction, there periſhed no leſs than 1,000,000 Perſons, and 97,000 were taken Priſoners; beſides 237,940 more who fell in the preceding Wars; yet the laſt and moſt dreadful Diſperſion of the *Jews* did not happen till the Reign of the Emperor *Adrian*, ſixty-ſix Years after the Deſtruction of *Jeruſalem* by *Titus*: At which Time the *Jews* having entered into a Rebellion againſt the *Romans*, under a falſe *Meſſiah*, they were at length totally ſubdued, 580,000 being ſlain in ſeveral Battles and Skirmiſhes. And a Temple was built by *Adrian*, and dedicated to *Jupiter Capitolinus*, on the very Spot where the favourite Temple of the *Jews* had ſtood, by which Means *the Abomination of Deſolation*, as predicted by [4] *Daniel*, and which they were warned againſt by Jeſus, *ſtood in the holy Place*, and *where it ought not*. Thoſe, who ſurvived the general Ruin, were ſold in incredible Numbers, in publick Markets appointed for that Purpoſe. Many of them were tranſported into *Egypt*, where ſome periſhed by Shipwreck, ſome by Famine, and others were ſlain like wild Beaſts by the Pagans. In a word, they were baniſhed for ever from their native Country, and their whole Race forbidden to ſet Footing on it, or come within View of *Jeruſalem*, from the higheſt Mountain, upon Pain of immediate Death. And thus they became a deſolate People, being obliged to be Strangers and Sojourners in all Nations, Fugitives and Vagabonds throughout the Earth; and remain to this Day, a laſting and continued Monument of the

[4] Dan. ix. 27.

Judgment

Judgment of God, and of the Truth of this Prediction.

And here I cannot avoid taking notice of the wonderful Interpoſition of God's almighty Power in the fulfilling of this Prophecy, which, as it comes atteſted by an Heathen Author of eſtabliſhed Character, both for his Accuracy and Veracity, can hardly be doubted of by the moſt Sceptical Infidel. And that is, the Account which is given us by *Ammianus Marcellinus*, of the Attempt made by his Maſter and Hero *Julian the Apoſtate*, to rebuild the Temple of *Jeruſalem*. From which the Workmen were driven off by repeated Globes of Fire breaking out of the Foundations of the Earth, the Elements, as *Marcellinus* expreſſeth it, combining againſt them, ſo that they were obliged to deſiſt. And what Reaſon can be aſſigned for the ſupernatural Interpoſition of God's Providence to prevent the *Jewiſh* Temple from being rebuilt, when he ſuffered *Adrian* to build an Heathen Temple in that very Place, but his determined Reſolution faithfully to execute the Accompliſhment of this Prophecy? The Words of *Ammianus Marcellinus* are ſo very expreſſive, that I ſhall beg leave to inſert them. They are in the Beginning of the twenty-third Book of his Hiſtory, where ſpeaking of *Julian* he ſays; *Diligentiam tamen ubique dividens, Imperiique ſui memoriam magnitudine operum geſtiens propagare, ambitioſum quondam apud Hieroſolymam Templum, quod poſt multa internecina certamina obſidente Veſpaſiano, poſteaque Tito, ægre eſt expugnatum, inſtaurare ſumptibus cogitavit immodicis: negotiumque maturandum Alypio dederat Antiochenſi, qui olim Britannias curaverat pro Præfectis. Cùm itaque rei idem fortiter inſtaret Alypius, juvaretque Provinciæ Rector, metuendi globi flammarum prope fundamenta crebris aſſultibus erumpentes, fecere locum exuſtis aliquoties operantibus inacceſſum: hocque modo elemento deſtinatius repellente, ceſſavit inceptum.*

Marcellinus indeed mentions no other Motive of *Julian*'s to rebuild this Temple of the *Jews*, but his Deſire of making a magnificent Work, which might perpetuate the Memory of his Reign; but if that had been his only Motive, ſurely *Rome* had been a much properer Place for ſuch an Undertaking than ſo unfrequented a Spot as *Jeruſalem*. It ſeems therefore more reaſonable to ſuppoſe, that he, who had deſerted the *Chriſtian* Religion, and though he did not perſecute the *Chriſtians*, yet took all the Methods he could otherwiſe deviſe to bring it into Diſrepute, had ſomething further in View than barely to erect a magnificent Edifice; and that he had it in his Head, to invalidate this Proof of the Divine Miſſion of *Jeſus Chriſt*, by re-eſtabliſhing the *Jews* in their own Country. And what confirms me in this Opinion is, the Letter which [5] *Julian* himſelf wrote to the *Jews*; promiſing them his Protection and Encouragement, to remit the Tributes which had been impoſed on them by his Predeceſſors, and to re-eſtabliſh them in *Jeruſalem*. Which Deſign however, God of his infinite Goodneſs was pleaſed miraculouſly to overturn, to the manifeſt Diſappointment of its Contriver.

How long the Diſperſion of the *Jews* is to laſt is not revealed in this Prophecy, further than by ſaying, that *Jeruſalem ſhall be troden down of the Gentiles, until the Time of the Gentiles be fulfilled.* Or, as St. *Paul* expreſſeth it, *until the Fulneſs of the Gentiles be come in*, Rom. xi. 25. We muſt proceed therefore in our Enquiry to ſearch into the laſt Part of this Prophecy, which points out thoſe Diſturbances and Subverſions of State, which are to cloſe the Diſperſion of the *Jews* and the Fulneſs of the *Gentiles*, and are immediately to precede the ſecond Coming of *Jeſus*; and as theſe are Events which are yet in the Womb of Time to produce, it may not be improper to enquire, whether there are any other Prophecies, which

[5] Jul. Ep. 25.

are

are more explicit upon this Head, and which deſcribe this great Cataſtrophe more particularly unto us: And whether they contain any limited Time for the ſecond Coming of *Jeſus*, as the Prophecy of *Daniel* aforementioned did for his firſt Coming. Now if we look back into the Prophecies of the Prophet *Daniel*, we ſhall find ſomething relating thereto. For there we find, that *Nebuchadnezzar* King of *Aſſyria*, having dreamed a remarkable Dream, which he had nevertheleſs forgotten, and the *Chaldean* Magicians and Aſtrologers not being able to tell him, what the Dream was; *Daniel*, being brought before the King, ſaid, " [6] There is a God in Heaven that revealeth " Secrets, and maketh known to the King *Nebuchad-* " *nezzar*, WHAT SHALL BE IN THE LATTER DAYS. " Thy Dream, and the Viſions of thy Head upon " thy Bed are theſe. Thou, O King, ſaweſt, and " behold, a great Image: this great Image, whoſe " Brightneſs was excellent, ſtood before thee, and " the Form thereof was terrible. This Image's Head " was of fine Gold; his Breaſt and his Arms of Sil- " ver; his Belly and his Thighs of Braſs; his Legs " of Iron; his Feet Part of Iron, and Part of Clay. " Thou ſaweſt till a Stone was cut out without Hands, " which ſmote the Image upon his Feet, that were of " Iron and Clay, and broke them to pieces. And the " Stone that ſmote the Image became a great Moun- " tain, and filled the whole Earth. This is the Dream, " and we will tell the Interpretation thereof before the " King. *Thou*, [7] *O King*, (or the *Aſſyrian* Empire which " thou ruleſt) [8] *art this Head of Gold. And after*

[6] Dan. ii. 28—31, &c.

[7] Nothing is more common in the Prophetic Style than to make uſe of the Word *King*, to denote a *Kingdom*, or *Empire*. See Dan. vii. 17—23.

[8] There is no Word in the *Hebrew* Tongue to expreſs the Word *ſignify* or *denote*. The *Hebrews* therefore frequently explain a Metaphor,

thee (or from the Ruins of the *Aſſyrian* Empire) " *ſhall ariſe another Kingdom inferior to thee.* (That is, the *Perſian* Empire under Cyrus) " *And another third* " *Kingdom of Braſs,* (or the *Grecian* Empire) *which* " *ſhall bear rule over all the Earth. And the fourth* " *Kingdom* (or the *Roman* Empire) *ſhall be ſtrong as* " *Iron; and whereas thou ſaweſt the Feet and Toes,* " *Part of Potters Clay, and Part of Iron: The Kingdom* " (or the *Roman* Empire) *ſhall be divided.* (That is, into as many Kingdoms or States, as there are Toes in the Feet.) " *And as the Toes of the Feet were Part of* " *Iron, and Part of Clay; ſo the Kingdom* (or theſe States) " *ſhall be partly ſtrong, and partly brittle,* or weak. *And* " *whereas thou ſaweſt Iron mixt with miry Clay, they* " (i. e. theſe Kingdoms or States) [9] *ſhall be mingled* " *among the Seed of Men.*" That is, ſhall not deſcend to any of the Royal Family, but ſhall be divided among the [1] Conquerors, who ſhall be of low Extraction, and not of Royal Blood) *but they ſhall not* " *cleave one to another, even as Iron is not mixed with* " *Clay. And* [2] *in the Days of theſe Kings, ſhall the*

taphor, by ſaying, It *is* ſuch or ſuch a Thing, inſtead of, It *ſignifies* ſuch or ſuch a Thing. See Gen. xl. 12—18. Dan. ii. 38.—iv. 22. Matt. xiii. 19. Luke viii. 11. 1 Cor. x. 4. And hence it was, that our Saviour, at the Inſtitution of the Sacrament of the Lord's Supper, ſays, of the Bread, *This is my Body,* and of the Cup, *This is my Blood,* &c. Matt. xxvi. 26. Mark xiv. 22; or as St. Luke expreſſeth it, *This Cup* is *the New Teſtament in my Blood,* Luke xxii. 20; inſtead of ſaying that it ſignifies, repreſents, or denotes my Body, or my Blood, or the New Covenant in my Blood.

9 So it is in the Original; and not as in our Tranſlation, *ſhall mingle themſelves with the Seed of Men.*

1 The Remark which the Authors of *The Univerſal Hiſtory* make on the entire Overthrow of the Weſtern Empire by *Odoacer,* who made himſelf King of *Italy* is this: " At length, *Italy* itſelf with " its proud Metropolis, which for ſo many Ages had given Law to " the reſt of the World, was enſlaved by a contemptible Barbarian, " whoſe Family, Country, and Nation, are not well known to this " Day." Univ. Hiſt. Vol. VII. B. iii. C. 31.

2 Or after the Days of theſe Kings; for they are to be broken in pieces by the Stone cut out without Hands, which is to grow into a Mountain after their Deſtruction. See Note, p. 62.

" *God*

" *God of Heaven ſet up a Kingdom which ſhall never be* " *deſtroyed: And the Kingdom thereof ſhall not be left* " *to other People*; (that is, ſhall not be a Kingdom, like thoſe of this World, to deſcend to ſucceſſive Princes, but ſhall continue under one Head for ever); " *but it ſhall break in pieces, and conſume all theſe* " *Kingdoms, and it ſhall ſtand for ever.*"

Again [3] in the firſt Year of *Belſhazzar*, [4] Grandſon of *Nebuchadnezzar*, while the *Aſſyrian* Monarchy yet laſted, *Daniel* had a Dream, and Viſions of his Head upon his Bed; then he wrote the Dream, and told the Sum of the Matters. *I ſaw in my Viſion by Night, and behold the four Winds of the Heaven ſtrove upon the great Sea. And four great Beaſts came up from the Sea, divers one from another. The firſt was like a Lion. The ſecond like a Bear. The third like a Leopard. And the* [5] *fourth Beaſt was dreadful and terrible, and ſtrong exceedingly; and it had great Iron Teeth; it devoured, and brake in pieces, and ſtamped the Reſidue with the Feet of it; and it was divers from all the Beaſts that were before it, and it had ten Horns. I conſidered the Horns, and behold there came up among them another little Horn, before whom there were three of the firſt Horns pluckt up by the Roots: and behold in this Horn were Eyes like the Eyes of a Man, and a Mouth ſpeaking great Things. I beheld till the Thrones* (or the Kingdoms repreſented by theſe Beaſts) *were caſt down, and the Ancient of Days did ſit, whoſe Garment was white as Snow*, &c. *I beheld then becauſe of*

[3] Dan. vii. 1, &c. [4] Dan. v. 11.

[5] This Beaſt ſeems to be a little more particularly deſcribed in the Book of *Rev.* xiii. 2; where St. *John* ſays, that he *ſaw a Beaſt riſe up out of the Sea having ſeven Heads and ten Horns, and the Beaſt which I ſaw was like unto a Leopard, and his Feet were the Feet of a Bear, and his Mouth was the Mouth of a Lion*; that is, it was made up of a Compoſition of the three preceding Beaſts, it was indeed moſt like the one that went immediately before it, but it was nevertheleſs in ſome Parts like alſo to each of the former ones; and yet it was divers from them.

the

the Voice of the great Words which the Horn ſpake; I beheld even till the Beaſt (or this little Horn) *was ſlain, and his Body deſtroyed, and given to the burning Flame. As concerning the reſt of the Beaſts,* (or the other ten Horns afore-mentioned) *they had their Dominion taken away; yet their Lives were prolonged for a Seaſon and a Time.* (That is, their Dominion was given to one like the Son of Man, but they were not to be rooted out and utterly extirpated, as the little Horn was.) *And I ſaw in the Night Viſions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him: And there was given him Dominion and Glory, and a Kingdom, that all People, and Nations, and Languages, ſhould ſerve him: His Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.*

By comparing which Viſion with *Nebuchadnezzar*'s Dream, it is manifeſt at firſt Sight, that they are both different emblematical Views of the ſame hiſtorical Facts; and relate to the four Thrones, Kingdoms, or Empires, which were to ſucceed each other, and at length be ſucceeded by a fifth Kingdom, which is to be an heavenly one, that ſhall never be deſtroyed: and that, as the four different Metals in the Image were deſigned to repreſent the four great Empires of the World, the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman*; ſo theſe Empires are in this Viſion repreſented by four Beaſts. And as the Legs of the Image were compoſed of Iron [6] *which breaketh in pieces, and ſubdueth all Things*, ſo this laſt Beaſt had Iron Teeth, with which it devoured and brake in pieces. And as the Iron Feet of the Image was divided into Toes, which are in Number Ten; ſo the Head of this laſt Beaſt had ten Horns which aroſe out of it. And accordingly, an Angel which ſtood by *Daniel* explaineth this Viſion to this Purpoſe unto him: For, ſays

[6] Dan. ii. 40.

Daniel,

Daniel, [7] *I came near unto one of them that ſtood by, and asked him the Truth of all this; ſo he told me, and made me know the Interpretation of the Things:* Saying, *Theſe great Beaſts, which are four, are four Kings,* (or [8] Kingdoms), *which ſhall ariſe out of the Earth. But the Saints of the moſt High ſhall take the Kingdom, and poſſeſs the Kingdom even for ever and ever.* But *Daniel*, not being content with this ſhort Expoſition of his Viſion, and being *willing to know the Truth*, or the Meaning [9] *of the fourth Beaſt, which was divers from all the others, exceeding dreadful, whoſe Teeth were of Iron, and his Nails of Braſs, which devoured, brake in pieces, and ſtamped the Reſidue with his Feet, and of the ten Horns that were in his Head; and of the other which came up, and before whom three fell; even of that* [1] *Horn that had Eyes, and a Mouth that ſpake very great Things, whoſe Look was more ſtout than his Fellows. I beheld*, ſays Daniel, *and the ſame Horn made War with the Saints, and prevailed againſt them; until the Ancient of Days came, and Judgment was given to the Saints of the moſt High; and the Time came that the Saints poſſeſſed the Kingdom.* Then ſaid the Angel

[7] Dan. vii. 15—18. [8] See Note p. 67. [9] Dan. vii. 19, &c.

[1] The *Romaniſts*, to avoid the Application of this *little Horn* to the Pope of *Rome*, interpret this fourth Beaſt to denote the Kingdom of the *Lagidæ* in *Egypt*, or of the *Seleucidæ* in *Syria*; but it is manifeſt, that neither of theſe was ever potent enough to anſwer the Character given of this fourth Beaſt or Kingdom, that it *ſhould devour the whole Earth.* But *Calmet* ſeems rather inclined to think it repreſents the *Roman* Empire, which he acknowledges to be the moſt received Opinion. (*Calm.* in *Dan.* vii. 7.) And yet in his Obſervations on *the little Horn*, he interprets that of *Antiochus Epiphanes*, which anſwers as ill to the Character of the little Horn, as the Kingdom of the *Seleucidæ* does to the fourth Beaſt: Becauſe it is manifeſt, that the Kingdom of the little Horn is to laſt until the Ancient of Days comes and gives this Kingdom to *one like the Son of Man*, &c. whom *Calmet* acknowledges to be *Jeſus Chriſt.* (*Calm.* in *Dan.* vii. 13.) But *Antiochus* was dead long before even the firſt Coming of *Jeſus Chriſt.*

to

to Daniel; *The fourth Beaſt ſhall be the fourth Kingdom, and ſhall devour the whole Earth, which ſhall be divers from all Kingdoms, and ſhall devour the whole Earth, and ſhall tread it down and break it in pieces. And the ten Horns out of this Kingdom, are ten Kings* (or Kingdoms or States) *that ſhall ariſe, and another ſhall ariſe after them, and He ſhall be divers from the Firſt. And He,* or It, *ſhall ſubdue three Kings* (or Kingdoms). *And he ſhall ſpeak great Words againſt the moſt High, and think to change Times and Laws: And they* (i. e. the three ſubdued Kingdoms or States) *ſhall be given into his Hands, until a Time and Times, and the dividing of Time* (or half a Time). *But the Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume, and deſtroy it until the End. And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him,* i. e. the Son of Man to whom the Ancient of Days had given the Kingdom, *&c.* v. 13, 14.

Now though the Explanation of theſe Viſions, as far as they have been accompliſhed, ſeems plain and eaſy to us who live after the Time of their Accompliſhment; as [2] *Æneas*'s Companions could unriddle the Myſtery of eating their Tables, as ſoon as the Event had come to paſs. Yet to thoſe who lived at the Time of the Prediction, when the Empire of *Aſſyria* was in its full Glory, the Accompliſhment of theſe Predictions was a Myſtery, which they were unable to unfold. And therefore it does not appear, that any Body in [3] thoſe Days underſtood them, but that

[2] See *Virgil*'s Æn. III. l. 255, 365, 394. And compare them with Æn. VI. l. 109—117.

[3] In the Time of *Alexander* the Great, *Jaddua* the High-Prieſt ſhewed *Alexander* that Part of the Prophecies of *Daniel* which particularly deſcribed the Overthrow of the *Perſian* Monarchy by a *Grecian*

that in general there were Expectations given of a Kingdom, which ſhould in the End be conferred on the People of the Saints of the moſt High, which Expreſſion the *Jews* always interpreting of themſelves, were confirmed in their Opinion of a temporal Prince ariſing out of the Root of *Jeſſe*; which ſhould ſubdue all Nations, and bring them under the Power of *Jeruſalem*. And hence it was, that, when *Jeſus* appeared in *Judea*, and did ſome Miracles in the Sight of the People, they were going [4] *to take him by Force and make him a King*; and when *Jeſus* after his Reſurrection appeared to his Diſciples, they asked him, ſaying, [5] *Lord, wilt thou at this Time reſtore again the Kingdom to* Iſrael? *And he ſaid unto them, It is not for you to know the Times or the Seaſons, which the Father has put in his own Power.*

But to us who live at a great Diſtance of Time from the firſt publiſhing of theſe Prophecies, and find by conſulting the Hiſtory of paſt Ages, that a great Part thereof hath been literally fulfilled, the Remainder will probably be more eaſy to unfold, and will by Degrees open more explicitly to others, in Proportion as the Time of the Accompliſhment draweth nigh.

For at preſent it ſeems very plain, that the four different Parts of *Nebuchadnezzar*'s Image, and the four Beaſts in *Daniel*'s Viſion, were emblematical Repreſentations of the four great Empires of the World, which were to ſucceed, and accordingly have ſucceeded each other, the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman*. And that the laſt of theſe, which is therefore in the Prophetick Style termed [6] *the laſt*

Grecian Prince, Dan viii. 21; which *Alexander* interpreting of himſelf, he purſued his Conqueſts with more Intrepidity. See *Prid. Con.* Part I. B. vii. But this was only unfolding them as the Events came to paſs.

[4] John vi. 15. [5] Acts i. 7. [6] See Gen. xlix. 1. Iſa. ii. 2. Mic. iv. 1. Acts ii. 17. 2 Tim. iii. 1. Heb. i. 2. 1 Pet. i. 5.—iii. 3—30. 1 John ii. 18. Jude 18.

Times,

Times, and *the laſt Days*, is far from exiſting at preſent in its ancient Strength and Splendor, not ſubſiſting now under any one Prince, but has long ſince been divided into a great Variety of Principalities, repreſented by the [7] ten Toes of the Image, and the ten Horns of the Beaſt.

It is likewiſe manifeſt, that about the Middle of the eighth Century, there alſo ſprouted up among thoſe Horns or Kingdoms, another little Horn, which was the Biſhop or [8] Pope of *Rome*; who took the Advantage of the Troubles with which the *Roman* Empire was then involved, to root up three of the Horns, and to erect a new Principality *divers from the Firſt*, or from all that went before. Which Event came to paſs after the following Manner: [9] The *Saracens* having, about the Year 726, broken in upon the Empire, and proceeded ſo far as to beſiege even *Conſtantinople* itſelf; they animated one another in their Cruelties upon the *Chriſtians*, by charging them with Idolatry in the Worſhip of Images: Wherefore *Leo Iſaurus*, the then Emperor, to deliver his People from the Violence of their Enemies, and the Church from the Reproach of Idolatry, did, by a ſevere Edict, command that Images ſhould every where be removed out of the Churches: and ſent his Exhortation to the Biſhop of *Rome* to do the like. But *Gregory* II. then Biſhop of *Rome*, finding Matters about that Time fit for a Revolt, laid hold of this Diſpute, as a convenient Pretence for withdrawing his Allegiance from the Em-

[7] See the Sentiment of Mr. *Berengaud* in the Introduction. But Sir *Iſaac Newton* reckons theſe to have been about the Beginning of the eighth Century. 1. The *Vandals* and *Alans* in *Spain* and *Africa*. 2. The *Suevians* in *Spain*. 3. The *Viſigoths*. 4. The *Alans* in *Gallia*. 5. The *Burgundians*. 6. The *Franks*. 7. The *Britons*. 8. The *Huns*. 9. The *Lombards*. 10. The Exarchate of *Ravenna*. See *Newt.* on *Dan.* Part I. C. vii.

[8] See the Note in the Introduction. Page xxvi.

[9] *Bar.* An. 726. *Inet.* Church Hiſt. An. 753. *Newt.* on *Dan.* *Lowman* on the Rev.

peror,

peror, who then reſided at *Conſtantinople*; and, inſtead of complying with this Edict, called a [1] Council at *Rome*, wherein it was decreed, that the Uſe of Images ſhould be continued in the Churches; and an Anathema was pronounced againſt the Emperor, and all that had joined with him in forbidding the Uſe thereof. And at the ſame time this factious Prelate wrote a very inſolent and haughty Letter to the Emperor, for medling with Church Affairs, and put a ſtop to the Money the Emperor was raiſing in *Italy*: and not content therewith, he ſeduced the People and the Army of *Italy* from their Obedience, and raiſed a Rebellion, which the Emperor was then unable to ſuppreſs, on account of the many Difficulties he laboured under from the *Saracens*. Then the Pope proceeded to ſeize the Exarchate of *Ravenna*, and the Region of *Pentapolis*, the People having revolted, and [2] laid violent Hands on their Magiſtrates, killing the Exarch *Paul* at *Ravenna*. But upon a Quarrel between the Pope, and *Aſtolphus* King of the *Lombards*, who had retaken theſe Places from him, the Pope, ſeeing he could not keep them to himſelf, [3] wrote to the Emperor, and ſent Deputies to let him know, that it was high time for him to come with an Army, to defend the Provinces he had yet in *Italy*, if he had a mind to preſerve them: But finding there was no Hope left of any Aſſiſtance from the Emperor, he applied himſelf to *Pepin*, King of *France*, who did freely offer himſelf to aſſiſt the Pope; and coming with an Army into *Italy*, and defeating *Aſtolphus*, made a Donation of the Exarchate of *Ravenna*, and the Region of *Pentapolis* to the Pope; and ſent his Chaplain the Abbot of *Falrad* to offer the Keys of the ſaid Towns upon the Confeſſion of St. *Peter*, that is, upon his Tomb at the high Altar. This was in the Year 755; and henceforward the Popes being Tem-

[1] *Baron.* An. 726. *Newt.* on Dan. [2] *Newt.* on Dan. p. 77.
[3] *Dupin.* Eccleſ. Hiſt. Cent. 8. p. 108.

poral

poral Princes, left off dating their Epiſtles and Bulls by the Years of the Emperors Reign; and thenceforward dated them by the Years of their own Advancement to the Popedom. But the Pope was not yet Maſter of *Rome*, or the *Campania* which ſurrounds it, it being at that time governed by its ancient Conſtitution of a *Senate*: When [4] *Leo* III. therefore was made Pope, A. D. 796, he notified his Election to *Charles* the Great, the Son and Succeſſor of *Pepin*, ſending to him for a Preſent the Golden Keys, which had been laid on the Tomb of St. *Peter*, and the Banner of the City of *Rome*; the firſt as an Acknowledgment of his holding the Territories of *Ravenna* and *Pentapolis*, as a Donation from his Father; and the other as a Signification that *Charles* ſhould come and ſubdue for him the *Senate* and People of *Rome*, as his Father had done the Exarchate of *Ravenna* and Region of *Pentapolis*. Hence aroſe a Miſunderſtanding betweeen the Pope and the City: And two of the Clergy having accuſed him of various Crimes, the Citizens of *Rome*, with an armed Force ſeized him, ſtript him of his ſacerdotal Habit, and impriſoned him in a Monaſtery. But by the Aſſiſtance of his Friends he made his Eſcape, and fled into *Germany* to *Charles* the great; who, before the End of the Year, ſent the Pope back with a great Retinue; and ſoon after came himſelf to *Rome*, where the Enemies of the Pope, to the Number of three hundred, were ſentenced to Death, and were beheaded in one Day in the *Lateran* Fields. He then made a Donation of the City and Dutchy of *Rome* and its *Campania* to the Pope, which compleated the three Kingdoms, of which the Patrimony of the Pope is at preſent compoſed. And thus [5] *fell three of the firſt Horns*; That is, the Exarchate of *Ravenna*, the Region of *Pentapolis*, and the Dutchy of *Rome*, before that little Horn of the Popedom or Biſhoprick of *Rome*, which was [6] *divers from the firſt*,

[4] *Newt.* on Dan. p. 80. [5] Dan. vii. 8—20. [6] Dan. vii. 19, 23, 24.

and

and *from all other Kingdoms*. And very remarkable it is, as Sir *Iſaac Newton* obſerves, that of all the Kingdoms that have been erected out of the Ruins of the *Roman* Empire, the Pope alone is the ſingle Prince, who wears a triple Crown; which ſeems deſigned by Providence as a Mark in his Forehead to point out the Explanation of this Prophecy. And indeed no ſooner was he in full Poſſeſſion of his new Power, but he began to fulfil the remaining Parts of the Deſcription of this little Horn by the Prophet *Daniel*. For [7] *he ſpake great Words againſt the moſt High*; by preſuming to grant Indulgences for Sins; and [8] *wore out the Saints* by Cruſadoes, holy Wars, and bloody Inquiſitions. And having [9] *a Mouth ſpeaking great Things*; he preſumed to dethrone Kings, and abſolve Subjects from the Obligation to their Oaths of Allegiance. And putting on [1] *a Look more ſtout than his Fellows*, he wore a triple Crown, and gave his Foot inſtead of his Hand to be ſaluted by thoſe that approached him. And taking Advantage not only of the troubleſome Times in the Empire, but alſo of the Times of Darkneſs and Ignorance with which *Europe* was at that Time overſpread, by means of the *Goths*, *Vandals*, and *Saracens*, who deſtroyed all Literature wherever they came; He [2] *made War with the Saints, and thought to change Times and Laws*. Of which a ſtronger Proof need not be produced, than the Character which the learned *Dupin*, who himſelf lived and died in the Communion of the Church of *Rome*, gives of Pope *Hildibrand*, who took the Name of *Gregory* VII. [3] For ſays he, *No ſooner was this Man made Pope, but he formed a Deſign of becoming Lord Spiritual and Temporal over the whole Earth; the Supreme Judge and Determiner of all Affairs, both Eccleſiaſtical and Civil; the Diſtributer of all manner of Graces, of what kind ſoever; the Diſpoſer not only of*

[7] Dan. vii. 20. [8] Dan. vii. 20. [9] Dan. vii. 8—20.
[1] Dan. vii. 20. [2] Dan. vii. 25. [3] *Dupin*, Cent. 11. p. 33.

Archbiſhopricks, Biſhopricks, and all other Eccleſiaſtical Benefices, but alſo of Kingdoms, States, and the Revenue of particular Perſons. And in another Place he ſays, that [4] *his Aim was to bring all crowned Heads under his Subjection, and to oblige them to hold their Kingdoms as Fiefs from the Holy See, and to govern them at Diſcretion.*

Thus having found out the Principality, to which the Character of the little Horn manifeſtly belongs, and likewiſe diſcovered the Time of its Origin; which was about the Year of our Lord 755, we ſhall be guided thereby in diſcovering the Time of the ſecond Coming of *Jeſus*: For as to his firſt Coming, That we acknowledge to have been foretold by other Prophecies, which have been fulfilled long ago, and therefore we conclude, that this Prophecy, which hath not yet been fulfilled, muſt allude to ſome other viſible Manifeſtation of *one like the Son of Man.* And as other Prophecies ſpeak alſo of his ſecond Coming, therefore we apply this to the *ſecond Coming* of *Jeſus*, which is characteriſed under the Title of [5] *the Kingdom of the People of the Saints*; or of [6] *the Son of Man*; or of the Kingdom of [7] *the Stone which was cut out without Hands, and which itſelf became a great Mountain, and filled the whole Earth: and which ſhall never be deſtroyed.* For, ſays Daniel, [8] *They* (i. e. the Saints) *ſhall be given into his* (the little Horn) *Hand, until a Time, and Times, and the dividing of Time*, or half a Time. [9] *But the Judgment ſhall* then *ſit, and they ſhall take away his Dominion, to conſume and to deſtroy it to the End. And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him*, i. e. the Perſon who was *like the Son of Man*, to whom the Kingdom was given by the Ancient of Days, ver. 9—13.

[4] *Dupin*, p. 48. [5] Dan. vii. 27. [6] Dan. vii. 13. [7] Dan. ii. 34, 35, 44. [8] Dan. vii. 25. [9] See ver. 9.

Now

Now the original Word which we tranſlate *a Time*, properly ſignifies any ſtated, fixed, or appointed Time or *Seaſon*. It is therefore made uſe of *Lev.* xxiii. 4. to denote thoſe annual Feaſts which were every Year fixed to one ſtated periodical Revolution. And therefore may be underſtood in this Place to ſignify the Time of the periodical Revolutions of the annual Feſtivals, or *a Year*; and accordingly the Prophet *Daniel*, iv. 16, 23, 25. makes uſe of the Expreſſion of *ſeven Times* to denote *ſeven Years*. And therefore, in Chap. xi. 13. *Daniel*, in order to explain it, ſays the King of the North ſhall certainly return, and ſhall come *at the End of Times, even Years*; as it is in the Original, though we tranſlate it, *after certain Years*. And *Juſtin Martyr*, in his Dialogue with *Trypho* the *Jew* [1], remarks, that the *Rabbins* underſtood the Word *Time* to denote a *Year*, according to the Language of the Prophets. So that, according to this Interpretation, *a Time, Times, and half a Time*, or *one Year* added *to two Years and a half*, will be three Years and a half. And as a *Jewiſh* Year is ſuppoſed to conſiſt of twelve Months; and each Month of thirty Days, then *a Time, Times, and half a Time*, or three Times and a half, will be equivalent to 1260 Days; as we ſhall find it exactly computed to be, when we come to enquire into the Revelations of St. *John*, where a *Time, Times*, and *half a Time*, is mentioned as a Space of Time equivalent to [2] *forty-two Months*, or *one thouſand two hundred and ſixty Days*.

Again, in another Part of the Prophecy of *Daniel*, towards the Cloſe of it, we ſhall find this ſame Period of *a Time, Times, and half a Time*, mentioned as the Signal of the final Accompliſhment of the Scattering or Diſperſion of the Holy People. So that the Diſperſion of the Holy People, which is to laſt according to

[1] Dial. cum Tryph. p. 52. [2] See Rev. xi. 2, 3. And compare Rev. xii. 6. with Rev. xii. 14.

the Prediction of *Jeſus*, till the Time of the *Gentiles* be fulfilled, muſt continue till the Deſtruction of the Popedom, or of the little Horn, [3] *before whom there fell, even that Horn that had Eyes, and a Mouth that ſpake very great Things, whoſe Look was more ſtout than his Fellows, which made War with the Saints and prevailed againſt them; until the Ancient of Days came, and Judgment was given to the Saints of the moſt High; and the Time came that the Saints poſſeſſed the Kingdom.* For, ſays Daniel, [4] *In the third Year of* Cyrus *King of* Perſia, *as I was by the Side of the great River* Hiddekel, *I lift up mine Eyes and looked, and behold a Man clothed in Linen, whoſe Loins were girded with the fine Gold of* Uphaz, *&c. And he ſaid unto me, Fear not,* Daniel, *I am come to make thee underſtand what ſhall befall thy People in* THE LATTER DAYS: FOR YET THE VISION IS FOR MANY DAYS. *And behold there ſtood other two, the one on this Side of the Bank of the River, and the other on that Side of the Bank of the River. And one ſaid to the Man clothed in Linen, which was upon the Water of the River, How long ſhall it be to the End of theſe Wonders? And I heard the Man clothed in Linen which was upon the Waters of the River, when he held up his right Hand, and his left Hand unto Heaven, and ſwore by him that liveth for ever, that it ſhall be at a Time, Times, and a half,* (That is, at the End of a Time, Times, and a half) *and when He,* (i. e. He that liveth for ever) *ſhall have accompliſhed to ſcatter the Power of the Holy People, all theſe Things ſhall be finiſhed.* And as *Daniel* had before been informed by a Viſion in the firſt Year of *Belſhazzar* King of *Babylon*, of the Time of the Commencement of this remarkable Period, of a Time, Times, and a half: It is plain that the final End of the Diſperſion of the *Jews*, or of the Scattering of the Power of the Holy People will be coincident with the Ruin of the Popedom, and the Fulneſs of the

[3] Dan. vii. 20. [4] Dan. x. 1, &c.

Gentiles,

Gentiles, which is to continue for a Time, Times, and half a Time, or the Space of One thouſand two hundred and ſixty Prophetical Days from its Exaltation, that is, till about A. D. 2000, [5] if we reckon from A. D. 755, which was the Period of Time when the Pope began to act as a temporal Prince; and left off dating his Bulls and Epiſtles by the Years of the Emperor's Reign, as he had always done before.

Which alſo correſponds very nearly with the 6oooth Year of the Age of the World: And certain it is, that there is an ancient Tradition which prevailed much among the *Jews*, that their *Meſſiah* was to come at the end of Six Thouſand Years; that the Manner in which God is ſaid to have created this World, by making it in ſix Days, and appointing a Sabbath of Reſt at the End thereof; as alſo the appointing a Jubilee Year every ſeventh Year, was a Type thereof; which Tradition the *Jews*, not diſtinguiſhing between the firſt and ſecond Coming of *Jeſus*, made uſe of in Argument againſt the *Chriſtians*, when they, upon the Deſtruction of the Temple of *Jeruſalem* by *Titus* and *Adrian*, and the actual ceaſing of the Oblation and Sacrifice, inſiſted upon it, that according to the Prophecy of *Daniel*, the *Meſſiah* muſt be come; to which the *Jews* anſwered that the World was not yet 6000 Years old.

How they came originally by this Tradition is not ſo certain; but Mr. *Pezron*, in his *Ant. Retab.* C. iv. p. 37, 38. and C. xvi. p. 291. and *Cotelerius*, in his Notes on the Epiſtle of *Barnabas*, Sect. 15. take notice of a Tradition preſerved in the School of *Elias*, as mentioned in the *Jewiſh Talmud*, that the *Meſſiah* was to come about the End of the ſixth Millinary.

And as according to Sir *Iſaac Newton*, and moſt Chronologers, the Birth of *Jeſus Chriſt* when he came in a State of Humility, is generally reckoned to have been about 4000 Years after this World began, to

[5] (+1260+755=2015.)

which if you add the 2000 Years from the Birth of *Jeſus*, to the Time of his ſecond Coming, when *one like the Son of Man* is to appear in Glory according to the Predictions of the Prophet *Daniel*, it will wonderfully correſpond not only with the *Jewiſh* Tradition aforementioned, but alſo with an extraordinary Prediction, which comes delivered to us through the Hands of the Heathen; concerning ſome great Event that is to happen about that Period of Time. Which Prediction is to be found in *Plutarch*'s [6] Treatiſe *de Iſide & Oſiride*, and which he attributes to the Age of *Zoroaſter*, who, according to [7] *Plutarch*, ſuppoſed that the World was governed by two different Principles, the good Principle called *Oromazes*, and the evil one *Arimanius*, between which two he ſuppoſed another intermediate Being, whom he called *Mithras*, and the *Perſians*, from hence the *Mediator*.—"But beſides "theſe, ſays he, there are many other Mythological "Relations which the *Magian* Philoſophers give us "concerning the two Principles, ſuch are theſe that "follow relating to their Birth, as that *Oromazes* "ſprung originally from the pureſt Light, and *Ari*-"*manius* from the moſt profound Darkneſs [8]—— and "to the Contentions which enſued between them. "Thus, ſay they, *Oromazes* made ſix Gods, the firſt "of them the Author of Benevolence, the ſecond of "Truth, the third of Equity, the fourth of Wiſdom, "the next of Riches, and the laſt of the Happineſs "which reſults from virtuous Actions: The ſame "Number did likewiſe *Arimanius* make of quite con-"trary Natures, and Operations to oppoſe them. "After this *Oromazes* having firſt enlarged his own "Bulk to three Times its former Magnitude, and "removed to a greater Diſtance from the Sun, (as "far as that Body is diſtant from the Earth) he then "proceeded to adorn the Heaven with Stars, placing

[6] Sect. 47. [7] Sect. 46.

[8] Here ſeems to be ſome Deficiency in the Original.

"the

" the Sun in particular in the Front of all the reſt,
" for a Guard as it were, or Inſpector of this lower
" World.——[9] Laſtly, he created four and twenty
" other Gods, placing them all within an Egg that
" he made; but *Arimanius* alſo, having in his Turn
" formed the ſame Number, theſe Adverſary Gods
" bored an Hole in the Shell of the Egg and got
" within it, and thus the Evil became mixed and
" blended with the Good. There is however, ſay they,
" a Time fixed by the Fates, nor is it indeed very
" far off, when the Power of *Arimanius* ſhall be utterly
" done away, and he himſelf deſtroyed by thoſe very
" Evils, which he firſt introduced into the Univerſe,
" Famine and Peſtilence: After which the Earth
" ſhall become plain and level, all Mankind ſhall
" live under the ſame Laws and Government, they
" ſhall all ſpeak the ſame Language, and all enjoy
" one uniform Happineſs. We are moreover told by
" *Theopompus*, that, according to the Opinion of
" the *Magi*, each of theſe Gods is to conquer
" and be conquered in his Turn for the Space of
" three thouſand Years, and that for other three
" thouſand Years, they are to fight and contend with
" each other, each deſtroying, as far as poſſible, the
" Works of the other. But at the End of this Time,
" *viz. of the ſix thouſand Years*, " *Arimanius* ſhould
" be entirely cut off, and Mankind live in perfect
" Happineſs, clothed with ſuch Bodies as ſhould
" not ſtand in need of Food for their Support, and
" whoſe Matter ſhould be ſo extremely ſubtle as not
" to caſt any Shadow; that the God, who is to con-
" trive and execute all this, does indeed ſleep for a
" Time, but that this ought not to be looked upon
" as long, when compared with the Eternity of the
" Divine Nature, nor longer in Proportion than is

[9] Here ſeems another Deficiency.

In the Original *Ades*, but in the ſucceeding Paragraph he ſays that the *Greeks* call the evil Principle *Ades* and *Pluto*.

" the moderate Sleep of a mere Mortal.——Such " then is the Mythology of the *Magi*."

Which Prophecy plainly ſhews, that God hath not left himſelf without Witneſs even in the Heathen World; and that as it appears by the Mythological Hiſtory mentioned in *Heſiod*, of *Hope* being left in the Bottom of *Pandora*'s Box, that the Heathens themſelves were not ignorant of ſome Promiſe having been given, that the Curſe which was laid on Mankind at the Time of the Fall, was ſome Time or other to be done away; and as by the Sibyl Prophecies the Heathen Nations were prepared to expect the Appearance of ſome extraordinary Perſon in *Judea*, about the Time of the Reign of the *Cæſars*, and were informed by their own Oracles, that about that Time the Eaſt ſhould prevail, and out of *Judea* ſhould come forth ſome Perſon who ſhould rule over all Nations; ſo is there alſo a Prophecy delivered to the Heathen out of their own Books, which though involved, and embarraſſed with ſome erroneous and Mythological Circumſtances, yet is ſufficient to excite [2] *in the whole Creation, an earneſt Expectation of the Manifeſtation* of ſome great Event about 250 Years hence, or 6000 Years from the Beginning of the World; which, like [3] *a Light that ſhineth in a dark Place*, is deſigned to make them *take heed*, till by the increaſing Tokens of Approach, as that Period draweth nearer, *the Day-dawn and Day-ſtar ariſe in their Hearts.*

And now having got this much Light, let us endeavour if we can to improve it; and try, whether there are any other Prophecies that will either ſtrengthen and corroborate; or improve, and add to our Knowledge in this Affair. And if we conſult St. *Paul*'s Second Epiſtle to the *Theſſalonians*, we ſhall find him informing them, that *the Day of Chriſt* ſhall not come

[2] Rom. viii. 19. τῆς κτίσεως, *i. e.* of the Creation, and not *of the Creature*, as in our Tranſlation.

[3] 2 Pet. i. 19.

till

till there is *a falling away first, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God. Only He who now letteth will let, until he be taken out of the Way, and then shall that Wicked be revealed, &c.* The Explanation of which Passage, according to [4] the ancient Tradition of the Church, was, that as long as the *Roman* Emperor should be able to support his Authority, *Antichrist*, or *the Man of Sin*, or *that wicked One*, should not be *revealed*; but when the Empire of *Rome* should be rent asunder, and he *that letteth is taken out of the Way*, then *Antichrist* should gather Strength, and should seat himself where the Emperor was, that is, in *Rome*. And hence probably arose that Custom in the ancient Church mentioned by [5] *Tertullian*, that in his Time it was usual to pray in the Form of public Worship for the Lasting of the *Roman* Empire, that the Coming of the Man of Sin might be delayed. But as St. *Paul* no where mentions the Time of the Duration of the Reign of this *Man of Sin*, let us proceed to the Revelations of St. *John*, one of the Disciples and Apostles of *Jesus* the *Christ*, who about sixty Years after the Death of *Jesus*, had a Revelation given unto him of [6] *Things which must shortly come* to pass; and was ordered to write [7] *the Things which he had seen, and the Things which are, and the Things which shall be hereafter*. He therefore begins with declaring the Things which he had seen, and which were or had been at the Time of this Revelation. And accordingly the three first Chapters of this Revelation are taken up in informing the Seven Churches of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, of what he had observed that was either blameable or praise-worthy in their Con-

4 See Bishop *Jewel*'s Works, Part I. C. xiii. p. 656.
5 Tert. Apol. C. 32—39. 6 Rev. i. 1. 7 Rev. i. 19.

duct

duct and Behaviour. Then in the fourth Chapter he enters upon foretelling [8] *the Things which ſhall be hereafter.* And begins with a Deſcription of the Magnificence of the Throne of God, as a proper Introduction to the ſubſequent Viſion. Where it is to be obſerved, that theſe Alluſions and figurative Deſcriptions of the Throne of God and his Worſhip in Heaven, are moſtly borrowed from the *Jewiſh* Rites, and Ceremonies that were practiſed in the Temple, adorned with elevated Expreſſions according to the ancient Prophetic Style: As alſo from the Courts of the moſt magnificent Princes.

As for Example when St. *John* ſays, [9] *And I beheld, and lo, in the midſt of the Throne, and of the four Beaſts, and in the midſt of the Elders, ſtood a Lamb as it had been ſlain, having ſeven Horns, and ſeven Eyes, which are the ſeven Spirits of God ſent forth into all the Earth.* This Viſion of the Throne of the Lamb was probably accommodated by the Angel to the Notions, which St. *John* had framed to himſelf in his own Mind from common Report, of the magnificent Appearance of an Eaſtern Monarch in his Throne, attended by his ſeven principal Officers. Since it is manifeſt from the Book of *Eſther*, [1] that *Ahaſuerus* King of *Perſia* was attended by *ſeven Princes, who ſerved in the Preſence of the King, and ſaw the King's Face, and ſat the firſt in the Kingdom.* And therefore *Artaxerxes*, in the Letter which he gave to [2] *Ezra* to go and return to *Jeruſalem* ſays, *Foraſmuch as thou art ſent of the King and his ſeven Counſellors*, &c. Which Counſellors, according to [3] *Xenophon*, were called the King's *Eyes*, and *Ears*, becauſe it was by them the King heard and ſaw; hence it probably came, that this Throne of the Lamb was ſhewed to St. *John* as attended in the ſame Manner, with ſeven *Spirits* who are called ſeven *Eyes*. And hence it probably comes to paſs, that we hear ſo fre-

[8] Rev. iv. 1. [9] Rev. v. 6. [1] Eſther. i. 10—14.
[2] Ezra vii. 14. [3] Xenophon. Cyropæd. l. viii. ſect. 17.

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quently of the [4] *ſeven Spirits of God*, which are repreſented as *preſenting the Prayers of the Saints, and which go in and out before the Glory of the Holy One*; [5] and are therefore called by *Zechariah*, [6] *the Eyes of the Lord, which run to and fro through the whole Earth*. And hence alſo it was, that the Almighty commanded a Candleſtick to be made, and placed in the Holy of Holys, with [7] ſeven Lamps which, as the Angel declares to St. *John*, [8] *are* the Repreſentatives of *the ſeven Spirits of God*. That God made this Uſe of Spirits and Angels, which are ſo called, as being the *Meſſengers* of the Almighty, even the Heathens acknowledged ſo long ago as the Days of *Heſiod*; who ſays,

Τρὶς γὰρ Μύριοι εἰσὶν ἐπὶ χθονὶ πολυβοτείρῃ
Ἀθάνατοι Ζηνός, φύλακες θνητῶν ἀνθρώπων,
Οἱ ῥα φυλάσσουσίν τε δίκας καὶ χέτλια ἔργα
Ἠέρα ἑσσάμενοι, πάντῃ φοιτῶντες ἐπ' αἶαν.

Ter enim decies mille ſunt in terra multorum Alumna
Dii Jovis cuſtodes mortalium hominum:
Qui ſane & judicia obſervant, & prava opera,
Aerem induti, paſſim oberrantes per terram.
Heſ. Εργ. & Ημ. l. 250.

Then the Angel proceeds to deſcribe the firſt and earlieſt Ages of the *Chriſtian Æra*, under the emblematical Repreſentation of a Book ſealed with ſeven Seals; which was the uſual Method of preventing Books from being read, [9] as we uſe our Epiſtles. The opening of each Seal therefore is a Metaphor which properly denotes the Diſcovery of what was contained in each of the ſeven Parts of this Book, which, being [1] opened one after another, are deſigned to unfold the Hiſtory of ſeven ſucceſſive Periods of Time; re-

4 Rev. i. 4.—iv. 5. 5 Tobit xii. 15. 6 Zech. iv. 10.
7 Exod. xxxvii. 23. 8 Rev. iv. 5. 9 See Iſ. xxix. 11.
1 Rev. vi. 1, &c.

preſented

preſented therein under ſo many hieroglyphical Figures and Characters, ſix of which being opened diſcover thoſe Events which reach from the Time of the Apoſtle, to the firſt manifeſt Victory of *Chriſt* over his Enemies, by the Converſion of *Conſtantine* the Great, and the public Declaration of that Prince in favour of Chriſtianity; at which Time there were great Rejoicings in Heaven, and many Perſons were ſealed with the Seal of God in their Forehead. And therefore upon the opening of the ſeventh Seal, [2] *there appeared an Angel who ſtood at the Altar, having a Golden Cenſer; and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all the Saints, upon the Golden Altar, which was before the Throne. And the Smoke of the Incenſe, which came with the Prayers of the Saints, aſcended up before God, out of the Angel's Hand.* Which is a known Emblem, and a common poetical Figure to denote the Acceptance of their Prayers. After this ſeven Trumpets are ſounded by ſeven Angels, which declare the Hiſtory of the Church from that Time, to the ſecond Victory of *Chriſt*, when [3] *the Myſtery of God ſhall be finiſhed*; and [4] *the Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt.* Which is the Subject of the Sounding of the ſeventh Angel; and is comprehended in the three laſt Chapters of the Book of *Revelation.* The intermediate Chapters between the eleventh and the twentieth, being taken up with a Variety of emblematical Repreſentations, wherein the Hiſtory of the Tranſactions of the Sounding of the ſixth Trumpet are more particularly revealed. The Opening therefore of the firſt Seal diſcovers [5] *a Man with a Bow in his Hand, and a Crown on his Head, and ſitting on a white Horſe, going forth conquering, and to conquer.* The ſecond, *a red Horſe; and Power was given to him that ſat thereon, to take Peace from the*

[2] Rev. viii. 1—3. [3] Rev. x. 7. [4] Rev. xi. 15. [5] Rev. vi. 1, 2.

Earth,

Earth, and that they ſhould kill one another: and there was a great Sword given him. The third *a black Horſe; and he that ſat on him had a Pair of Balances in his Hand. And,* ſays St. John, *I heard a Voice ſay, A Meaſure of Wheat for a Penny, and three Meaſures of Barley for a Penny; and ſee thou hurt not the Oil and the Wine.* The fourth *a pale Horſe; and his Name that ſat on him was Death.* The Fifth, *the Souls of thoſe that were ſlain for the Word of God, and for the Teſtimony which they held.* The Sixth, *a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood. And the Stars of Heaven fell; and every Mountain and Iſland were moved out of their Places.* Now as *Jeſus Chriſt* had foretold, that though [6] *Nation ſhould riſe againſt Nation, and Kingdom againſt Kingdom: And* that *there ſhould be Famines, and Peſtilences, and Earthquakes in divers Places*; All which ſhould be *the Beginning of Sorrows:* Yet nevertheleſs, that *the Goſpel of the Kingdom ſhould be preached in all the World, for a Witneſs unto all Nations*; This Part of the Revelation made to St. *John*, ſeems to be only a fuller and more particular Deſcription of the ſame Events. The firſt Emblem of the Man upon the white Horſe, going forth conquering, and to conquer; being a proper hieroglyphical Repreſentation of the ſucceſsful Propagation of the *Chriſtian* Religion, which was in the End to be ſpread all over the known World. The Second of a Man upon a red Horſe, to whom Power was given to take Peace from the Earth, *&c.* being a ſymbolical Repreſentation of Nation riſing againſt Nation, and of thoſe bloody Perſecutions which fell both upon the *Jews* and *Chriſtians*, in the Reigns of *Domitian*, *Trajan*, and *Adrian*, during which Time the *Chriſtians* ſuffered [7] three Perſecu-

[6] Mat. xxiv. 7, &c.

[7] One Perſecution was in the Tenth of *Domitian*; the Second, in the ſecond Year of *Trajan*; and the Third, in the eighth Year of *Adrian*.

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tions: And the laſt and final Diſperſion of the *Jews* was in the Time of *Adrian*. The third Emblem, of a Man upon a black Horſe, with a Pair of Balances in his Hands weighing out the Neceſſaries of Life, and ſelling a Meaſure of Wheat for a Penny, and cautioning Perſons to take care of the Oil and the Wine; plainly alludes to ſome approaching *Famine*, or great Scarcity at leaſt, which accordingly happened in a very great Degree in the ſucceeding Reign to that of *Adrian*, viz. in the Reign of *Antoninus Pius*, and [8] continued during the Reigns of both the *Antonines*, as well as the Reign of *Commodus*; till *Septimius Severus*, who lived about the Beginning of the third Century, took great pains to prevent it for the future; ſo that, as Mr. *Lowman* obſerves, the Reign of *Severus* appears to be a proper End to the Judgment of this Prediction. The fourth emblematical Viſion of a pale Horſe, and of a Perſon ſitting thereon whoſe Name was *Death*, and to whom Power was given over the fourth Part of the Earth, to kill with the Sword, and with Hunger, and with Death, and with the Beaſts of the Earth, is the proper Repreſentation of the Tranſactions of the following Century, in the firſt Half of which the *Chriſtians* ſuffered Death by the Sword, by Hunger and wild Beaſts, in [9] four ſeveral Perſecutions. Nor is the pale livid Colour of the Horſe an improper Alluſion or Emblem to denote that *Peſtilence*, which, as foretold by *Jeſus Chriſt*, was to ſucceed the *Famine*. And for which the Reign of *Gallus* and *Voluſianus*, towards the Middle of this Century was ſo remarkable, that [1] *Eutropius* ſays of them, *Sola Peſtilentia & Morbis, atque Ægritudine, notus*

[8] Whoever is deſirous of being convinced of the particular Proofs of this Fact, may conſult *Lowman*'s Comment on Rev. vi. 6.

[9] The Firſt, A. D. 202, in the tenth Year of *Septimius Severus*; the Second, A. D. 238, in the firſt Year of *Gordian*; the Third, A. D. 252, in the ſecond Year of *Decius*; and the Fourth, A. D. 259, in the fifth Year of *Valerian*.

[1] Eutrop. L. ix.

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eorum principatus fuit. The fifth Viſion, of the Souls of them that were ſlain for the Word of God, and for the Teſtimony of which they held, crying with a loud Voice, *How long, O Lord, holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth*; ſeems only to be preparatory to the great Scene, which was to ſucceed towards the Cloſe of this Century; the Hiſtory of which Time is little better than an Heap of [2] Confuſion with regard to the Number of Perſons which laid Claim to the Imperial Crown, and were daily deſtroying and murdering each other. The Souls therefore of the Saints are repreſented, as having *white Robes given unto them, and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon, until their Fellow-ſervants alſo, and their Brethren, that ſhould be killed as they were, ſhould be fulfilled.* Which accordingly came to paſs about the Year of our Lord 300; when the laſt general and great Perſecution fell upon the *Chriſtians*, in the Reign of the Emperor *Diocleſian*; not long before the general Subverſion of Idolatry, when all the mighty Powers of Heathen *Rome* were entirely overturned by *Conſtantine* the Great who became *a Chriſtian.* This Period of Time therefore is aptly repreſented at the Opening of the ſixth Seal, ſuitable to the aforementioned Prediction of [3] *Jeſus*, by *a* [4] *great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood. And the Stars of Heaven fell to the Earth, even as a Fig-tree caſteth her untimely Figs when ſhe is ſhaken of a mighty Wind.* Which is a beautiful Image, repreſenting the frequent and ſudden Deſtruction of great Men which fell in this Period, even as untimely Figs; for at this Time there were no leſs than eight Perſons who laid Claim to, and were in Poſſeſſion of

[2] The Note of *Helvicus* on the Year of our Lord 295, is this: *Sequentium Imperatorum uſque ad filios Conſtantini, hiſtoria valde perturbata eſt, ob concurſum multorum Cæſarum.*

[3] Mat. xxiv. 7. [4] Rev. vi. 12.

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the Imperial Dignity, *viz.* *Galerius*, *Severus Cæſar*, *Maximinian*, *Alexander*, *Maxentius*, *Maximin*, *Licinius*, and *Conſtantine*. *Galerius* indeed died a natural Death, though at that time a very uncommon one, being ſeized with an incurable Ulcer in his privy Parts, of which he languiſhed in a moſt deplorable Condition, upwards of a whole Year before he died; which the Hiſtorians of thoſe Times attribute to the Judgment of God, as a Puniſhment for his perſecuting the Chriſtians. *Severus Cæſar* after he had enjoyed the Purple a Year and nine Months, was put to Death by *Maximian*. *Maximian*, whoſe Daughter *Fauſtina* was married to *Conſtantine*, and who had reſigned the Empire, into which he had been admitted in Co-partnerſhip with *Diocleſian*, having treacherouſly attempted to recover it by deſtroying his Son-in-law *Conſtantine*, was diſcovered and ſeized, and being ordered to chooſe his own Death, he choſe to be *hanged*. *Alexander* being General of the *Roman* Forces in *Africa*, was declared Emperor, and inveſted with the Purple at *Carthage*, which he enjoyed about the Space of three Years, but was then defeated in Battle by the Forces of *Maxentius*, who took him Priſoner and ordered him to be ſtrangled. *Maxentius*, after four ſeveral Engagements, being at length totally defeated in Battle by *Conſtantine*, was precipitated into the *Tiber* by the breaking of a Bridge as he fled from *Conſtantine*, and was there drowned along with ſeveral of his chief Officers. *Maximin* being routed in Battle by *Licinius*, fell into a violent Diſorder, of which he died ſoon after at *Tarſus* in *Cilicia*: And his Children and Relations, being all ſentenced to Death, were publicly executed; his Wife was thrown into the *Orontes* at *Antioch*; and all his Miniſters and Favourites were involved in his Ruin. *Licinius* was afterwards himſelf defeated in Battle by *Conſtantine*, in which Battle, according to [5] *Zoſimus*, he loſt above an hundred

[5] Zoſimus, l. ii. p. 683.

thouſand

thouſand Men, upon which *Licinius* having fled to *Nicomedia*, he was there taken Priſoner, and ſoon after put to Death. All theſe, which may be called domeſtick Tranſactions, having happened within the Spaee of twenty Years; the ſix firſt of thoſe Emperors being deſtroyed in the Space of nine Years, between the Years 306 and 314, but *Licinius* not till the Year 323 or 324, they, together with thoſe Wars which were at the ſame time carried on againſt foreign Enemies, who took the Advantage of theſe Diſturbances to attack the *Roman* Empire, ſeem well to deſerve the Deſcription given of them in the abovementioned Viſion: The Sun, the Moon, and the Stars being in the Prophetic Style Metaphors made uſe of to denote Kings and Princes; as Earthquakes are put to ſignify the Overturning of Kingdoms; and ſo it is explained in the Viſion itſelf, where it is ſaid, that [6] *the Kings of the Earth and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hid themſelves in the Dens, and in the Rocks of the Mountains; and ſaid unto the Mountains and Rocks, Fall on us, and hide us from the Face of him that ſitteth on the Throne, and from the Wrath of the Lamb. For the great Day of his Wrath is come*; againſt all the Worſhippers of Heathen Gods; *and who may be able to abide it?*

And now the great Men, and the Princes, and the Kings that were the Support of Pagan *Rome* being deſtroyed, and *Conſtantine* the Great, having been declared Emperor, and having profeſſed himſelf a *Chriſtian*, and the Protector of *Chriſtianity*, Multitudes of People, who either had been ignorant of the *Chriſtian* Religion, or had been afraid to own it, became Converts to it, and profeſſed their Sentiments publickly, as well *Jews* as *Gentiles* [7].

[6] Rev. vi. 15. [7] Rev. vii. 4—9.

Then ſays St. John, [8] *After theſe Things, I ſaw four Angels ſtanding on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind ſhould not blow on the Earth, nor on the Sea, nor on any Tree:* which is an Emblem to denote Peace and Quietneſs. *And I ſaw another Angel aſcending from the Eaſt, having the Seal of the living God: And he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth and the Sea, ſaying, Hurt not the Earth, neither the Sea, nor the Trees, till* WE HAVE SEALED THE SERVANTS OF GOD IN THEIR FOREHEADS: which is only a metaphorical Expreſſion to denote the peaceable Eſtabliſhment of *Chriſtianity* under *Conſtantine* the Great, while Numbers both of *Jews* and *Gentiles*, openly declared themſelves the profeſſed and avowed Servants of the living God; it having been an ancient Cuſtom for Perſons to mark their Servants in the Forehead. Thus [9] *Plutarch* ſays the *Athenian* Slaves in *Sicily* were marked with the Figure of an Horſe: and [1] *Herodotus* mentions, that *Xerxes* ordered the *Thebans* to be marked with the Royal Marks, though he does not mention what thoſe Marks were. This is the Reaſon, why the Servants of God are here ſaid to be ſealed in their Foreheads, as a Mark of Diſtinction by which they might be known; the Maſters Name being often imprinted at full length in their Foreheads. And hence *Martial*, in one of his Epigrams upon a Perſon who wanted to hide the Mark of his Slavery, by putting a Plaiſter over his Forehead, ſays [2],

Et numeroſa linunt ſtellantem ſplenia frontem,
Ignoras quis ſit? ſplenia tolle, leges.

Then, ſays St. John, [3] *When he had opened the ſeventh Seal, there was great Silence in Heaven about the Space*

[8] Rev. vii. 1, 2, 3. [9] Plut. in Vit. Niciæ. [1] Herod. L. vii.
[2] Mart. L. ii. Ep. 29. See alſo, L. iii. Ep. 21. L. vii. Ep. 75.
[3] Rev. viii. 1, &c.

of half an Hour: which ſeems only deſigned as a preparatory Mark to denote the Variation of the Scene from the Opening of Seals to the Sounding of Trumpets, which was to enſue with a new ſet of Prophecies. For then, ſays St. John, *I ſaw the ſeven Angels which were before God; and to them were given ſeven Trumpets.* But, before they began to ſound, *another Angel*, ſays he, *came and ſtood at the Altar*; the Purpoſe of which Hindrance of their Sounding was firſt to diſcloſe the Contents of *the ſeventh Seal*, under the Repreſentation of an Angel which came and ſtood at the Altar, *having a golden Cenſer, and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of the Saints upon the golden Altar, which was before the Throne, and the Smoke of the Incenſe which came with the Prayers of the Saints, aſcended up before God out of the Angel's Hand*; which being the Contents of the ſounding of the ſeventh Angel, is a manifeſt Alluſion to the proſperous State of the *Chriſtian* Church in the Days of *Conſtantine* the Great, during whoſe Reign it was, that the Chriſtians were firſt encouraged publickly to aſſemble and offer up their [4] *Prayers as Incenſe on the golden Altar*, that is, in ſtately and magnificent Churches: By which there was an End put, as our Saviour expreſſeth it, *Mat.* xxiv. 8. to theſe *Beginning of Sorrows.*

But ſays St. John, *The Angel took the Cenſer and filled it with Fire upon the Altar, and caſt it into the Earth; and there were Voices and Thunderings, and Lightnings, and an Earthquake.* Which is an Allegory to denote, that notwithſtanding the ſeeming Proſperity of *Chriſtians* at this time, they ſhould ſtill be liable to great Difficulties and Diſtreſſes. Theſe are unfolded to St. *John* under a new Set of emblematical Repreſentations; for, inſtead of being diſcovered by the opening of Seals, theſe are diſcloſed by the ſounding of Trumpets: For, ſays he,

[4] Pſalm cxli. 2.

[5] *The ſeven Angels, which had the ſeven Trumpets, prepared themſelves to ſound. The firſt Angel ſounded, and there followed Hail and Fire mingled with Blood, and they were caſt upon the Earth: And the third Part of Trees was burnt up, and all green Graſs was burnt up. And the ſecond Angel ſounded, and as it were a great Mountain burning with Fire was caſt into the Sea; and the third Part of the Sea became Blood; and the third Part of the Creatures which were in the Sea, and had Life, died; and the third Part of the Ships were deſtroyed. And the third Angel ſounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers, and upon the Fountains of Waters: And the Name of the Star was called Wormwood: and the third Part of the Waters became Wormwood; and many Men died of the Waters, becauſe they were made bitter. And the fourth Angel ſounded, and the third Part of the Sun was ſmitten, and the third Part of the Moon, and the third Part of the Stars; ſo as the third Part of them was darkened, and the Day ſhone not for a third Part of it, and the Night likewiſe. And,* ſays St. John, *I beheld and heard an Angel flying through the midſt of Heaven, ſaying with a loud Voice, Wo, Wo, Wo to the Inhabiters of the Earth, by reaſon of the other Voices of the Trumpets of the three Angels which are yet to ſound.*

Now with regard to the Sounding of theſe Angels in general, it is to be obſerved, that the Plagues and Diſtreſſes denounced thereby, are ſaid to fall only upon *the third Part* of the Trees, and Graſs, and Fiſhes, and Waters, *&c.* And it is to be remarked, that *America* was at that time undiſcovered, and therefore that the known World, at the time of this Revelation, conſiſted only of three Parts, *Europe*, *Aſia*, and *Africa*, and therefore that *the third Part of Men* is particularly mentioned in the Sounding of theſe Trumpets, to notify that the Prophecies therein

[5] Rev. viii. 7, &c.

foretold

foretold refer principally, if not only to one of theſe Parts, that is, to *Europe*. And though the characteriſtical Lineaments of the ſeveral Periods, denoted by the ſounding of the four firſt of theſe Trumpets, are not as ſtrongly marked as thoſe of the ſeven preceding Seals, or of the three following Trumpets, yet are the Signatures ſufficiently ſtrong to diſcover, that they belong to the Times immediately ſucceeding the Reign of *Conſtantine* the Great, as will appear from a ſhort Abſtract of the Hiſtory of thoſe Times.

Hitherto we agree with the *Romaniſts*; but they being unwilling to ſtep any Thing more forward towards the Time of the erecting of the Popedom, return back to the Times already deſcribed; and ſuppoſe theſe Diſtreſſes, here denoted by the ſounding of the ſeven Trumpets, to have been fulfilled by the Perſecution of the Heathen Emperors againſt the *Chriſtians*. See *Calmet* on *Rev.* viii. 7. but the Sequel will diſcover whether they or we are moſt probably in the right. For as to the Firſt, that of *Hail and Fire mingled with Blood which were caſt upon the Earth; and burnt up the third Part of the Trees and Graſs*; as Trees and Graſs are in the Vegetable World, what great Men and common People are in the Political, that is, High and Low; ſo the Prophet *Iſaiah* explains the Metaphor of a Storm of Hail, to denote the Deſtruction of, or the Treading of People under the Feet of their Enemies. For, ſays he, [6] *As a Tempeſt of Hail, and a deſtroying Storm, as a Flood of mighty Waters overflowing, ſhall caſt down the Earth with the Hand; the Crown of Pride, the Drunkards of Ephraim ſhall be troden under Feet.* And if we conſult the Hiſtories of the ſucceeding Times to thoſe of *Conſtantine*, we ſhall find the War, which *Conſtantius* the Son of *Conſtantine* waged with *Magnentius*, repreſented by *Aurelius Victor* in Language not unſuitable to this Metaphor of a Storm of Hail and Fire mingled with

[6] Iſ. xxviii. 2.

Blood; for, ſays he, [7] *Hoc tempore Conſtantius cum Magnentio apud Murſiam dimicavit, in quo bello pene nunquam amplius Romanæ conſumptæ ſint Vires, totiuſque Imperii fortunæ peſſundatæ.* And as Mr. *Lowman* [8] has obſerved, a little after this bloody inteſtine War, all the *Roman* Provinces were invaded at once, from the Eaſtern to the Weſtern Limits, by the *Franks*, *Almans*, *Saxons*, *Quades*, *Sarmatians*, and *Perſians*; ſo that, according to [9] EUTROPIUS, *Cùm multa Oppida Barbari expugnaſſent, alia obſiderent, ubique fœda Veſtitas eſſet, Romanumque Imperium non dubia jam calamitate nutaret.* And in like manner the following Reigns of *Jovian*, *Valentinian*, *Valens*, and *Gratian*, to the Time that *Gratian* nominated *Theodoſius* to the Empire, were one continued Series of Troubles.

Theodoſius preſerved the Empire free from Invaſions during his Reign, and left it to his Sons *Arcadius* and *Honorius*, A. D. 395, in the ſixteenth Year of whoſe Reign, A. D. 410, it was, that the City of *Rome* was taken by *Alaric*, King of the *Goths*, and the Riches of it delivered up to be plundered by the Soldiers; by which Event the Sounding of the ſecond [1] Trumpet was remarkably fulfilled, wherein *a burning Mountain* is repreſented as *caſt into the Sea, and the Sea became Blood, and the Creatures which were in the Sea died, and the Ships were deſtroyed.* The Overthrow of this great City, being followed by the Subverſion of all *Italy*, the Creatures which were in that Sea, *i. e.* the People of *Italy* died, and *the Ships*, that is, its Towns and its Trade, were plundered and *deſtroyed* by the Enemy.

A. D. 427, *Odoacer* drawing together an Army of the ſeveral Nations in *Germany*, entered *Italy* by

[7] Aurel. Vict. p. m. 465. [8] Lowman in loc. [9] Eutrop. l. 10. p. m. 617.

[1] *Calmet* acknowledges, that this Interpretation may be given to the Sounding of this Trumpet; but chooſes to apply it to the Fall of the perſecuting Emperors, and their Overthrow by *Conſtantine*. Calm. in loc.

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the *Trentin*, ſubdued the whole Country, took the City of *Rome*, and in it the Emperor *Mamylus*, Priſoner; and aſſumed to himſelf the Title of King of *Italy*; but he did not continue his Kingdom long; for *Theodoric*, at the head of the *Goths* in *Illyricum*, attacked *Odoacer*, overcame him, and put him to Death; and ſo founded the *Gothic* Kingdom in *Italy*, A. D. 493, which continued to A. D. 553: By which the ſounding of the *third Trumpet* was thoroughly verified, the [2] *great Star* of *Italy* being detached and *fallen* from the *Heaven* of the Empire; by which means the *Rivers* and *Fountains* of *Waters* were ſo *imbittered*, that many who drank thereof *died*; that is, many of the lower Sort of People were ruined; Waters in the Prophetick Style ſignifiying People and Multitudes [3]; who by this Conqueſt were made a Prey to thoſe barbarous Nations, which muſt have been as bitter to them as *Wormwood*.

A. D. 553, *Narſes*, being ſent by the Emperor *Juſtinian* to try to recover *Italy*, vanquiſhed *Tejas* the laſt of the *Gothic* Princes in that Kingdom, and was made Governor of the whole Country, with the Title of Duke of *Italy*. And in the Year of our Lord 568, *Longinus* being ſent into *Italy*, in order to reduce the growing Power of the *Lombards*, under the Title of Exarch of *Ravenna*, at which Place, and not at *Rome*, he fixed the Seat of his Government; then was *Rome*, that ancient Miſtreſs of the World, reduced into a ſimple Dukedom, upon a Level with the reſt of the Cities of *Italy*; its *Sunſhine* was *darkned* and eclipſed, its *Moon and Stars* were

[2] This *Calmet* interprets of *Barchochebas*, which Word ſignifies in *Syriac*, the *Son of a Star*, and who raiſed a Diſturbance in *Judea* in the Reign of *Adrian*. Which I think is ſufficient to ſhew, that the *Romaniſts* will adopt the moſt inconſiſtent Interpretations, rather than proceed any thing forwards in the Hiſtory towards the Times of the Popedom; which the more you approach it, the more does its Similitude to the characteriſtical Marks, given of it in the following Chapters, ſtare you in the Face.

[3] See Rev. xvii. 15.

deprived of Light, and never ſhone from henceforth with their ancient Splendor, either by Night or Day. Which ſeems plainly alluded to by the Sounding of *the fourth Trumpet*, which proclaimed, that *the third Part of the Sun was ſmitten, and the third Part of the Moon, and third Part of the Stars; ſo as a third Part of them was darkened, and the Day ſhone not for a third Part of it, and the Night likewiſe.* That is, the Sun of this third Part of the World (or the Empire of the City of *Rome*), and the Moon and Stars of this third Part of the World (or the great Men belonging thereto) were ſmitten with Darkneſs, ſo as to ſhine no more either by Night or Day with their former Luſtre.

And now we come to the Sounding of the other three Trumpets, in which the characteriſtical Notes are much more ſtrongly marked than in the Sounding of the four former Trumpets. For, ſays St. *John*, when [4] *the fifth Angel ſounded, I ſaw a Star fall from Heaven unto the Earth, and to* HIM *was given the Key of the the Bottomleſs Pit*; whence it is plain, that this Star is put to denote ſome perſonal Meſſenger or Angel, that was ſent to execute the Will of God, becauſe it is ſaid, that *to him* was given the Key of the Bottomleſs Pit. [5] *And he opened the Bottomleſs Pit, and there aroſe a Smoke out of the Pit, as the Smoke of a great Furnace, and the Sun and the Air were darkened by reaſon of the Smoke of the Pit*; which is inſerted only by way of Embelliſhment to the Allegory. [6] *And there came out of the Smoke* [7] *Locuſts upon*

[4] Rev. ix. 1. [5] Ver. 2. [6] Ver. 3.

[7] This is interpreted by *Calmet*, of the Incurſions made into the Empire by the numerous Armies of the *Goths* and *Vandals*, &c. in the fifth Century. But it is manifeſt that this Part of the Prophecy cannot allude to them, becauſe it is ſaid that thoſe Locuſts, here mentioned, *were commanded to hurt only thoſe Men who had not the Seal of God in their Foreheads.* So that theſe Locuſts, here mentioned, muſt have come into the Empire under the Pretext of Religion,

upon the Earth, and unto them was given Power; as the Scorpions of the earth have Power, i. e. to torment Men with their Sting. [8] *And it was commanded them, that they ſhould not hurt the Graſs of the Earth, neither any green Thing, neither any Tree, but only thoſe Men who have not the Seal of God in their Foreheads.* This is inſerted to ſhew, that by theſe Locuſts are not meant real Locuſts, whoſe Food is Graſs and Herbs and the Leaves of Trees, but metaphorical Locuſts, ſuch as numerous Armies of Men, which may be ſo called on account of their Multitudes. [9] *And to them it was given, that they ſhould not kill them: i. e.* utterly exterminate them, and root them out, *but that they ſhould be tormented five Months: and their Torment was as the Torment of a Scorpion, when he ſtriketh a Man.* [1] *And the Shapes of the Locuſts were like unto Horſes prepared unto Battle; and on their Heads were as it were Crowns like Gold, and their Faces were as the Faces of Men.* [2] *And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions.* [3] *And they had Breaſt-plates, as it were Breaſt-plates of Iron; and the Sound of their Wings was as the Sound of Chariots of many Horſes running to Battle.* [4] *And they had Tails like unto Scorpions, and there were Stings in their Tails: and their Power was to hurt Men five Months:* [5] *And they had a King over them which is the Angel of the Bottomleſs Pit, whoſe Name in the* Hebrew *Tongue is* Abaddon, *but in the* Greek *Tongue hath his Name* Apollyon. Now if we diveſt this Allegory of all thoſe Trappings which the pompous Style of the Eaſt, and the obſcure Phraſes of the Prophetic Language have encumber'd it with; it is plain to perceive, that theſe Locuſts are here de-

Religion, and with a Deſign to extirpate *Idolatry*. Which was far from being the Deſign, or even Pretence, for the Invaſions of the *Goths* and *Vandals*, &c. who were themſelves Idolaters.

[8] Rev. ix. 4. [9] Ver. 5. [1] Ver. 7. [2] Ver. 8.
[3] Ver. 9. [4] Ver. 10. [5] Ver. 11.

ſigned

ſigned to repreſent a numerous Army of Chariots and Horſemen, armed with Coats of Mail, and Breaſt-plates of Iron, and Helmets with Ornaments of Gold upon them; and that the Perſon here deſigned by the Appellation of King of the Locuſts, who is alſo called the Angel of the Bottomleſs Pit, as alſo *Abaddon* or *Apollyon*, *i. e.* the Deſtroyer, muſt denote ſome great Commander, who by himſelf, or his Succeſſors and Followers, ſhould be the Occaſion of great Diſturbances, and ſcatter Deſtruction all around, under the Pretence of propagating the Worſhip of God. And therefore as our Hiſtory has brought down the Sounding of the four firſt Trumpets, to the latter end of the ſixth Century, this Deſcription here given by the Sounding of the fifth Trumpet, will agree exactly with the Character of the pretended Prophet *Mahomet* and his Succeſſors, who may very aptly be called *Apollyon* or the *Deſtroyer*, *Perſecution* being the very Foundation upon which his Religion is built. For when his Oppoſers demanded his Performance of ſome Miracles in Proof of his Miſſion, his Excuſe was, that ſince God had ſent *Moſes* and *Jeſus* with Miracles, and Men would not hearken to their Doctrine, he had now ſent him in the laſt Place without Miracles, *to force them to Obedience by the Power of the Sword:* Purſuant to which Doctrine, he forbad his Diſciples to enter into any more Diſputes about his Religion, and commanded them to deſtroy all that oppoſed it. He was born at *Mecca*, A. D. 571; and in the forty-fourth Year of his Age, A. D. 615, publickly aſſumed the Title of the Apoſtle of God, under the Pretence of aboliſhing all manner of Idolatry, and eſtabliſhing the Unity of the Godhead; and therefore the *Mahometan* Creed conſiſts only of theſe two Articles; There is no other God but God; And *Mahomet* is his Prophet. And as it is ſaid in the Sounding of this Trumpet, that they, *i. e.* the Locuſts or *Saracens*, were com-

commanded to hurt only [6] *thoſe Men who had not the Seal of God in their Foreheads*: *Mahomet* therefore ſet out under the Pretence of propagating true Religion, and began with extirpating the Idolatry of the Heathens in which he had been bred.

Wherefore I ſuppoſe the Expreſſion of *the third Part*, which was made uſe of in the Sounding of the four preceding Trumpets, to have been purpoſely omitted out of the Sounding of this Trumpet, becauſe this Judgment was not confined to *Europe*, but chiefly affected the *Aſiatic* Heathens, as well as thoſe *Aſiatic* Chriſtians, whom the *Mahometans* charged with being guilty of Idolatry; and who had by that means, as well as the Heathens, obliterated the Seal of God out of their Foreheads. For that Idolatry was the Crime, which was alluded to by the Expreſſion of *not having the Seal of God in their Foreheads*, and which theſe Locuſts were ſent to puniſh, is manifeſt from the Cloſe of the Sounding of the next Trumpet, where it is ſaid, *And the reſt of the Men which were not killed by theſe Plagues, yet repented not of the Works of their Hands, that they ſhould not worſhip Devils, and Idols of Gold, and Silver, and Braſs, and Stone, and of Wood, which neither can hear, nor ſee, nor walk.* And as it is remarkable, that the Manner, made uſe of by the *Saracens* in invading their Neighbours, was by ſudden Incurſions during the Summer Months; retiring again, and diſperſing themſelves to their own Homes, during the Winter; they are therefore alſo on this Account, as well as for their Numbers, compared in this Prophecy to *Locuſts*, and are ſaid to *have Power to hurt Men five Months*, it being only during the five Summer Months that Locuſts are found in any Abundance, or are capable of doing Miſchief.

After the Conqueſt of *Egypt* by the *Saracens*, A. D. 634, they invaded *Syria*, which Province they

[6] Rev. ix. 4.

conquered

conqueted in the ſpace of ſix Years. And in the Beginning of the Reign of the Emperor [7] *Conſtans*, about the Year of our Lord 648, the *Saracens*, not ſatisfied with *Syria*, *Meſopotamia*, *Egypt*, *Phœnicia*, *Arabia*, and *Paleſtine*, broke like a Torrent into *Africa*; and having defeated *Gregory* the Imperial Præfect, made themſelves Maſters of that ſpacious and fruitful Country.

A. D. 651, the whole *Perſian* Empire was brought into ſubjection to theſe *Mahometans* by *Othman*, one of the Succeſſors of *Mahomet*; by which means the river *Euphrates* was entirely within the Boundaries of their Dominion. But upon the Death of *Othman*, A. D. 655, theſe Conquerors began to quarrel among themſelves, by which means their Hands were *bound* for a while from invading their Neighbours; inſomuch, that A. D. 678, they ſent [8] Ambaſſadors to *Conſtans* II. to *Conſtantinople*, to ſollicit a Peace; which that indolent and unwarlike Prince readily granted them, yielding to them the many Provinces they had ſeized, upon their paying to him and his Succeſſors, by way of Tribute, a thouſand *Nummi* a Year, with a Horſe and a Slave.

By which means almoſt every Thing out of *Europe*, which had belonged to the Empire of *Rome* was now ſtripped from it. However, towards the Beginning of the eighth Century, theſe *Mahometans* having compoſed their own inteſtine Diviſions and Wars, they united their Forces from all Parts, or *from the four Corners of the Euphrates*; and A. D. 712, under their Calif *Walid*, undertook the Invaſion of *Europe*, or of *the third Part of Men*. The Number of their Troops was ſo very great, as might well be expreſſed by *two hundred thouſand thouſand*; ſince out of one of their Armies which invaded *Spain*, they loſt in one Battle no leſs than [9] *three hundred and ſe-*

7 Univ. Hiſt. Vol. VII. B. iii. C. 33. 8 Ibid.
9 Mariana Hiſt. of Spain, L. vii. C. 2.

venty

venty thouſand Perſons. And this brings us to the Sounding of the ſixth Angel, which Period of Time is thus deſcribed by St. *John*; *And I heard a Voice from the four Horns of the Golden Altar, which is before God, ſaying to the ſixth Angel which had the Trumpet, Looſe the four Angels which are bound in the great River* Euphrates. *And the four Angels were looſed, which were prepared for an Hour, and a Day, and a Month, and a Year, for to ſlay the third Part of Men. And the Number of the Army of the Horſemen were two hundred thouſand thouſand: And thus I ſaw the Horſes in the Viſion, and them that ſat on them, having Breaſt-plates of Fire, and of Jacinct, and Brimſtone. And the Heads of their Horſes were as the Heads of Lions; and out of their Mouth iſſued Fire, and Smoke, and Brimſtone. By theſe three were the third Part of Men killed, by the Fire, and by the Smoke, and by the Brimſtone, which iſſued out of their Mouths. For their Power was in their Mouth and in their Tails: for their Tails were like unto Serpents, and had Heads, and with them they do hurt. And the reſt of the Men, which were not killed by theſe Plagues, yet repented not of the Works of their Hands, that they ſhould not worſhip Devils, and Idols of Gold, and Silver, and Braſs, and Stone, and of Wood; which neither can hear, nor ſee, nor walk.*

If we therefore again make an Allowance for the pompous and elevated Style which the Eaſtern Nations made uſe of in their Deſcriptions, and in which the Prophetic Viſions were generally expreſſed, we may ſuppoſe an Army of Horſemen with Breaſt-plates of Fire, and of Jacinct, and Brimſtone, to ſignify only an Army of Horſemen in dreadful and terrible Array. And we may ſuppoſe an Army of Horſes with Lions Heads, out of whoſe Mouth iſſued Fire, and Smoke, and Brimſtone; and which had Tails like Serpents with which they did hurt; to denote only an Army of Horſemen fierce and terrible,

ble, which ſpread Deſolation wide both before and behind. This Army, according to the Prophetic Viſion, was to come from the great River *Euphrates*, the *four Angels* thereof, which had been *bound* for ſome time from doing hurt to others by their own inteſtine Diviſions, being now *looſed* by a Peace that was made between all the contending Parties on the River *Euphrates*; the four Angels ſignifying all the Angels, as the four Winds are put to denote all the Winds, and the four Corners of the Earth all the Corners of the Earth. And as *Mahomet*, that grand Impoſtor, was by the preceding Trumpet deſcribed under the Character of the Angel of the Bottomleſs Pit; ſo theſe inferior Princes are now called the Angels of the River *Euphrates*: which Angels or Commanders were, according to the Prophetic Viſion, prepared for an [1] *Hour, and a Day, and a Month, and a Year*, to ſlay the third Part of Men. That is, were prepared or appointed by God, for a certain ſtated and determined Time; *to ſlay*, or execute the Wrath of God on *the third Part of Men*, i. e. on *Europe*; the Inhabitants of which third Part of the World, muſt, according to this Prophecy, have been addicted to Image-worſhip and Idolatry; becauſe it is obſerved, that *the reſt of the Men, which were not killed by theſe Horſemen, yet repented not of the Works of their Hands, that they ſhould not worſhip Devils, and Idols of Gold, and Silver, and Braſs, and Stone, and of Wood, which can neither hear, nor ſee, nor walk.* And it is very remarkable, that at this time of the Invaſion of *Europe* by the *Saracens*, that Part of their Army, which approached towards *Conſtantinople*, where the Emperor reſided, treated the *Chriſtians* with great Cruelty, under Pretence of their being guilty of Idola-

[1] The Climax here made uſe of, *viz.* an *Hour, a Day, a Month, and a Year*, not being explicative of the exact Period of Time, but only denoting the Certainty of its Continuance for more than a Year.

try,

try, by ſuffering Images to be worſhipped in their Churches. Upon which *Leo Iſaurus*, the then Emperor, A. D. 726, ordered all [2] Images to be removed out of the Churches in *Conſtantinople*, and wrote a Letter to the Biſhop of *Rome* to do the ſame at *Rome*. But the Biſhop of *Rome* inſtead of complying therewith wrote a very haughty Letter to the Emperor, wherein he juſtified the Uſe of Images in Churches, and called a [3] Synod at *Rome*, and had a Decree made therein to confirm the ſame. And in a Council called at *Nice*, A. D. 787, it was then for the firſt Time decreed, that *the Adoration of Honour ſhould be paid unto them*; for though the Uſe of Images in Churches had been long in Practice, [4] the Abuſe thereof had been often found fault with by ſome *Chriſtians*, as well as by the *Mahometans*; yet the paying any Degree of Worſhip or Adoration to Pictures or Images, was never publickly avowed or eſtabliſhed in the *Chriſtian* Church, till the Decree that was made by the Synod held at *Rome*, A. D. 726,

[2] Thence called *Iconomachus*; on account of his combating the Worſhip of Images; and they that were of his Opinion, *Iconoclaſts*; on account of their breaking and deſtroying of Images.

[3] See Baron. Annal. A. D. 726.

[4] Not only the Abuſe, but even the Uſe of Images or Pictures in Churches had been forbidden by the thirty-ſixth Canon of the Council of *Eliberis*, or *Elvira*, in the Beginning of the Fourth Century, *leſt the Object of our Worſhip and Adoration ſhould be repreſented therein*. St. *Epiphanius* who lived towards the latter end of the ſame Century, in a Letter which he wrote to *John* of *Jeruſalem*, has theſe Words: "When I entered into the Church "of a Village of *Paleſtine*, called *Anablatha*, I found there a "Curtain hanging over the Door, whereon was painted an Image "like that of *Jeſus Chriſt*, or ſome Saint (for I do not remem-"ber whoſe Picture it was): But ſeeing in the Church of *Chriſt* "the Image of a Man, contrary to the Authority of holy Scrip-"ture, I tore it, and gave Orders to the Church-Wardens, to "bury ſome dead Body in this Curtain, and when they anſwered "me in a murmuring way, that if I would tear this Curtain, I "ſhould give them another, I promiſed to do it, and now I per-"form my Promiſe."

and

and confirmed afterwards by this Decree of the Council of *Nice*, A. D. 787, which undeniably points out this Æra of the Invaſion of *Europe* by the *Saracens*, and the Confirmation or Eſtabliſhment of Image-worſhip upon their Departure out of *Europe*, to be the Æra alluded to by the Sounding of the ſixth Trumpet, when it is ſaid, that *the reſt of the Men, which were not killed by theſe Plagues, yet repented not of the Works of their Hands, that they ſhould not worſhip Devils, and Idols of Gold and Silver, and Braſs, and Stone, and of Wood; which neither can hear, nor ſee, nor walk.*

[5] *And the ſeventh Angel ſounded*, ſays St. John, *and there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* Whence it is manifeſt, that all the Events which come to paſs from the time of the Sounding of the ſixth Angel, till the time that the Kingdoms of this World became the Kingdoms of our Lord, and of his *Chriſt*, are to be accounted as a Part of the Sounding of the ſixth Angel. And as this is a long Period of Time, a great part of the remaining Prophecy of the Revelation to St. *John*, ſeems to be taken up in the Deſcription of it; both by giving ſeveral characteriſtical Marks, whereby it may be known in the general, as well as a particular Hiſtory of the more remarkable Events, by ſubdividing them into ſeven leſſer Periods, according to the Method practiſed in the preceding Parts of this Revelation. Wherefore it is, that immediately after the Mention of the Sounding of the ſixth Angel, and before the Sounding of the ſeventh Angel, St. *John* declares, [6] that *he ſaw another mighty Angel come down from Heaven, and he ſet his Right Foot on the Sea, and his Left Foot on the Earth; and the Angel*, ſays he, *which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his Hand to Heaven, and*

[5] Rev. xi. 15. [6] Rev. x. 1, &c.

ſware

ſware by him that liveth for ever and ever, who created Heaven, and the Things that therein are, and the Earth, and the Things that therein are, and the Sea, and the Things that are therein, [7] *that the Time ſhall not be yet; but in the Days of the ſeventh Angel,* WHEN HE SHALL BEGIN TO SOUND, *the Myſtery of God ſhall be finiſhed, as he hath declared to his Servants the Prophets.*—*And,* ſays St. John, *there was given me a Reed like unto a* [8] *Rod, and the Angel ſtood, ſaying, Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein. But the Court which is without the Temple leave out, and meaſure it not: for it is given unto the* Gentiles, *and the holy City ſhall they tread under Foot forty and two Months.* Whence it appears, that the Sounding of the ſixth Angel was to continue at leaſt forty and two Months: Becauſe, when the ſeventh Angel *begins to ſound,* the Kingdoms of this World are to become the Kingdom of *Chriſt*, and the Myſtery of God is to be finiſhed. It likewiſe from hence appears, what Period of Time is meant by the Prediction of *Jeſus Chriſt*, when he ſays that [9] *Jeruſalem ſhall be troden down of the* Gentiles, *until the Time of the* Gentiles *be fulfilled:* as alſo, when that part of *Daniel*'s Prophecy is to commence, wherein he ſays, that he [1] *heard the Man clothed in Linen, which was upon the Waters of the River, when he held up his Right Hand, and his Left Hand unto Heaven, and ſware by him that liveth for ever, that it* (i. e. the End, ver. 6.) *ſhall be for a Time, Times, and a half; and when he ſhall have accompliſhed to ſcatter the Power of the Holy People, all theſe Things ſhall be finiſhed.* For

[7] As it is in the Original, ὅτι χρόνος ἔσται ἔτι, that *the time ſhall not be yet*; which is falſly rendered in our Tranſlation, *that there ſhall be time no longer.*

[8] *i. e.* a Meaſuring Rod divided into Cubits and Hands-Breadths, anſwering to our Feet and Inches; or a Reed, as it is called in *Ezekiel*, which was ſix Cubits long, each Cubit being a common Cubit and an Hands-Breadth. See *Ezek.* xl. 5.—xliii. 13.

[9] Luke xxi. 24.

[1] Dan. xii. 7.

as a Time, Times, and half a Time, are equivalent to forty and two Months, or three Years and a half, as hath been already proved, and that *all theſe Things are to be finiſhed*, when the ſeventh Angel ſhall begin to ſound, and as the City of *Jeruſalem* is to be troden under Foot forty and two Months from the Sounding of the ſixth Angel; ſo if we put all theſe things together it will follow, that the Diſperſion of the *Jews*, or the treading down of *Jeruſalem*, or the ſcattering of the Holy People, is to continue for the Space of a Time, Times, and half a Time, or of forty and two Months from the Time of the Sounding of the ſixth Angel: which hath been proved to be about the Middle of the eighth Century, or ſome time between the Year 726, and the Year 787, when the [2] *Saracens* invaded *Europe*, and Image-worſhip was firſt eſtabliſhed in the Chriſtian Church. So that this Prophecy in St. *John*, of the Sounding of the ſixth Angel, coincides exactly and wonderfully with the Period of the Continuance of the Little Horn in the Prophecy of *Daniel*: with this Difference only, that the Commencement of the Sounding of the ſixth Angel is dated by St. *John* from the Eſtabliſhment of Image-worſhip in the *Chriſtian* Church; whereas the Commencement of the Reign of the Little Horn in *Daniel* is dated from the Time of its rooting up the three Horns, or from the Eſtabliſhment of the Popedom, which was cotemporary with the Eſtabliſhment of Image-worſhip, both having been erected about the Middle of the eighth Century. And they are to continue, according to both theſe Prophets, for a Time, Times, and the dividing of Time, or forty and two prophetical Months. So that the Continuance of this wonderful Power of the Popedom, and the Diſperſion of the *Jews*, are each of them a living and increaſing Evidence of the Veracity of the prophetic Spirit, by

[2] See pag. 106, 107.

which

which the Scriptures both of the Old and New Teſtament were indited.

For that this is one great Uſe which the Providence of God is pleaſed to make of the Diſperſion of the *Jews*, as well as of their Reſtoration afterwards, is plain from the Words of the Prophet *Ezekiel*, who ſays; [3] *Moreover, the Word of the Lord came unto me, ſaying, Son of Man, when the Houſe of* Iſrael *dwelt in their Land, they defiled it by their own Way, and by their Doings: Wherefore I poured my Fury upon them, for the Blood that they had ſhed upon the Land, and for their Idols wherewith they had polluted it. And I ſcattered it among the Heathen, and they were diſperſed among the Countries: according to their Way, and according to their Doings I judged them.—Therefore ſay unto the Houſe of* Iſrael, *Thus ſaith the Lord God, I do not this for your Sakes, O Houſe of* Iſrael, *but for my great Name, which was prophaned among the Heathen, which ye have prophaned in the midſt of them, and the Heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified* IN YOU, *before their Eyes. For I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land.* And there is at this Day a ſtrong and a very extraordinary Proof, which offers itſelf daily before our Eyes, of the continued fulfilling of theſe Prophecies, which we cannot avoid ſeeing, if we do but look into the manner of Livelihood which the *Jews*, who are at preſent diſperſed over the Face of the whole Earth, practiſe in all and every one of thoſe Countries wherein they inhabit, and that is, not by purchaſing Lands or buying any fixed Settlement, but by dealing in ſuch Goods as may eaſily be tranſported into their own Lands, in Gold and Silver and Diamonds; and therefore they are accordingly deſcribed by the Prophet *Iſaiah*, at this their Reſtoration, as returning to their own Land

[3] Ezek. xxxvi. 16—24.

in *the Ships of* Tarſhiſh *from far*, laden *with Silver and with Gold*, Iſai. lx. 9. which Prophecies continuing daily to be fulfilled, may be looked upon as an increaſing Proof of the Truth of this Revelation, which is to make good and ſupply the Place of that Decay of Proof, which the Evidence of Miracles labours under from the Diſtance of the Time when they were performed.

But to proceed; *And*, ſays St. *John*, ſpeaking in the Spirit, *I will give Power unto my two Witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore Days clothed in Sackcloth*: That is, *forty and two Months*, or three Years and a half, the *Jewiſh* Month conſiſting of thirty Days, and their Year of twelve Months. Not that theſe Witneſſes were to propheſy during the whole Time, or any part of the Time, of one thouſand two hundred and threeſcore Days, but were to propheſy that the City of *Jeruſalem* was to continue troden down by the *Gentiles*, for that Space of Time, or for forty and two Months, from the Sounding of the ſixth Angel. Since during the Time of their propheſying, it is declared that no one ſhall be able to hurt them: for, ſays St. John, *if any Man will hurt them, Fire proceedeth out of their Mouth, and devoureth their Enemies: and if any Man will hurt them, he muſt in this manner be killed*: which is equivalent to ſaying, that they ſhall not be hurt: For, continues he, *they have Power to ſhut Heaven that it rain not in the Days of their Prophecy: and have Power over Waters to turn them to Blood, and to ſmite the Earth with all Plagues as often as they will*, during that Time, or till they have done propheſying. But *when they ſhall have finiſhed their Teſtimony, the Beaſt which aſcendeth out of the* [4] *Sea ſhall make War againſt them,*

[4] In the Original it is, ἐκ τῆς ἀβύσσου. Which Word as it properly ſignifies the great and deep Sea, in Contradiſtinction to little Waters or Seas: I chooſe to tranſlate it here *the Sea*; rather than the Bottomleſs Pit; becauſe there is a *Beaſt* ſpoken of in *Rev.*

them, and ſhall overcome them and kill them. And their dead Bodies ſhall lie in the Street of the great City, which ſpiritually is called Sodom *and* Egypt; *where alſo our Lord was crucified. And they of the People, and Kindred, and Tongues, and Nations,* i. e. the Gentiles, *ſhall ſee their dead Bodies three Days and a half, and ſhall not ſuffer their dead Bodies to be put in Graves. And they that dwell upon the Earth,* i. e. the Gentiles, *ſhall rejoice over them, and make merry, and ſhall ſend Gifts to one another, becauſe theſe two Prophets tormented them that dwelt on the Earth. And after three Days and a half, the Spirit of Life from God ſhall enter into them, and they ſhall ſtand upon their Feet.* Now if we ſuppoſe theſe two *Witneſſes* or *Prophets*, to be *Daniel* and *John*, who are deſcribed to be [5] as *the two Olive-Trees and the two Candleſticks ſtanding before the God of the whole Earth*, or rather as *the two Olive-Trees*, mentioned by the Prophet Zechariah, [6] *ſtanding by the Candleſtick, before the God of the whole Earth*; i. e. who preach forth the Word of God, as *Zorobabel* and *Joſhua* did, who were figured by the two Olive-Trees, which [7] *through the Golden Pipes emptied the Golden Oil out of themſelves.* Then, as theſe Prophets may be ſaid to be put to Death and killed, when their Teſtimony or Prophecies are diſregarded, and obliterated from Mens Minds, and prohibited from being read; ſo their dead Bodies are ſaid to lie *in the Street of the great City*, i. e. [8] of Rome, *which ſpiritually*, but

Rev. xiii. 1—7. as *riſing out of the Sea*, and making War with the Saints and overcoming them. As alſo, becauſe in *Rev.* xvii. 1. the Woman who was drunk with the Blood of the Saints, and who ſat upon the Beaſt, which made War with the Lamb, is deſcribed as *ſitting upon many Waters*.

[5] Rev. xi. 4. The Particle *as* is often omitted in the Scripture Language; ſee 1 *Sam.* xxv. 37; where it is ſaid, that *Nabal's* Heart died within him, *and he became a Stone*, inſtead of, *as* a Stone.

[6] Zech. iv. 2, 3. [7] Zech. iv. 12.

[8] *Calmet* acknowledges this *great City, which is ſpiritually called Sodom and Egypt*, to denote *Rome*; but applies this Triumph of the

but not literally, *is called* Sodom *and* Egypt, on account of its Uncleanneſs and Wickedneſs, *where Our Lord* [9] *was*, or ſhall be [1] ſpiritually, *crucified for three Days and a half*, or three Times and a half, that is, during the whole Time of the Sounding of the ſixth Angel: which Period is here expreſſed by *three* [2] *Days and a half*, rather than *three Times and a half*, in order to carry on the Alluſion of the Metaphor of dead Bodies, which may be ſo long ſuffered to lie above Ground without

Wicked over the dead Bodies of the Witneſſes for three Days and a half, to the Time of the Perſecution of *Diocleſian*, which he computes to have laſted three Prophetic Days and a half, *i. e.* three Years and a half. But it is to be obſerved, that in * another Place *Calmet* reckons ſeven perſecuting Emperors who lived after *Diocleſian*, viz. *Maximian*, *Galerius*, *Maximin*, *Maxentius*, *Severus*, *Licinius*, and *Julian*. And therefore the three Years and a half of the *Diocleſian* Perſecution cannot be denoted by this Perſecution of the Witneſſes, becauſe all Perſecution was to ceaſe at the End of theſe three Days and a half. (*Calmet* on *Rev.* xi. 8.) It is likewiſe to be obſerved, that the *Romaniſts*, in the Expoſition of the Sounding of theſe ſeven Trumpets, move backwards and forwards irregularly, without ſticking to any one regular Chain of Events.

9 See Note in Page 49, 50. [1] By their wicked Practices and corrupt Doctrines, with which *they crucify the Son of God afreſh, and bring him to an open Shame.* Heb. vi. 6.

[2] The original Word ἡμέραι, which we tranſlate *Days*, is very often made uſe of in the Prophetic Style to ſignify *Times*, rather than *Days*. As for Example, when the Prophets both in the Old and New Teſtament make uſe of the Expreſſion *in that Day*. And St. *John* in the New Teſtament ſays, *The* TIME *cometh when I ſhall ſpeak no more to you in Proverbs,*—IN THAT DAY *you ſhall ask*, &c. (*John* xvi. 25, 26.) And St. *Paul* quotes the Words of *Iſaiah*, where the Prophet ſays, *I have heard thee in a* TIME *accepted*, IN THE DAY *of Salvation have I ſuccoured thee.* (2 Cor. vi. 2.) And in 2 *Pet.* iii. 18. what we render *for ever*, is in the Original εἰς ἡμέραν αἰῶνος. See alſo Mat. iii. 1. Luke i. 15. xvii. 4. John iv. 21—23. viii. 56. Acts iii. 24. 2 Theſſ. i. 10, &c. And *Mede* in his Obſervations on the *Revelations*, when ſpeaking of the Day of Judgment remarks, that, *Dies Judicii non breve aliquod horarum Spatium deſignat, ſed (pro more Hebræorum* DIEM *pro* TEMPORE *uſurpantium) continuatum multorum annorum intervallum.* And ſo the *Day of Temptation in the Wilderneſs*, mentioned by the

* Calm. on Rev. xvii. 10.

Author

out Burial; the Word *Day* being often in the Language of the Scriptures made uſe of to denote *a Time*. *And*, ſays St. John, *they ſhall not ſuffer their dead Bodies to be put into Graves*; *i. e.* the Enemies of the true Religion ſhall treat theſe Prophets and their Prophecies with the utmoſt Contempt. *And they that dwell upon Earth*, that is, the Wicked, or *the Men of the Earth*, as *David* calleth them in *Pſalm* x. 18. *ſhall rejoice over them, and make merry, and ſhall ſend Gifts to one another.* This is likewiſe added, to carry on the Alluſion of the Diſregard and Contempt ſhewed to theſe *dead Bodies*, by making theſe three Days and a half, Days of [3] Feaſting and Rejoicing, inſtead of Days of Lamentation and Woe, *becauſe theſe two Prophets tormented them that dwell on the Earth*, by being Evidences and Witneſſes againſt their corrupt Doctrines and Practices. *And after three Days and a half*, ſays St. John, *the Spirit of Life from God* [4] *ſhall enter into them, and they ſhall ſtand upon their Feet*, or come again to Life. Accordingly St. *John* takes notice, when he comes to unfold the Sounding of the ſeventh Trumpet, that he [5] *ſaw the Souls of them that were beheaded for the Witneſs of* Jeſus, *and for the Word of God, and which had not worſhipped the Beaſt, neither had received his Mark upon their Foreheads, or*

Author of the Epiſtle to the *Hebrews*, Heb. iii. 8, 9. contained a Period of *forty Years*.—And in the ſame Senſe of the Word *Cicero* makes uſe of *Dies* for *Tempus*; when he ſays, *Opinionum commenta delet* Dies, *naturæ Judicia confirmat.* Cic. de Div. L. ii.

[3] It being cuſtomary on Feſtival Days for Perſons to ſend Gifts to one another, as plainly appears from the Book of *Eſther*, where it is ſaid, * *And the Mouth was turned unto them from Sorrow to Joy; and from Mourning unto a good Day: that they ſhould make them Days of Feaſting and Joy, and of ſending Portions one to another, and Gifts to the Poor.*

* Eſther ix. 22. See alſo Nehem. viii. 10.

[4] See Note above in Page 49, 50; in the Original it is, *the Spirit of Life from God* entered *into them.*

[5] Rev. xx. 4.

in their Hands; and they lived and reigned with Chriſt *a thouſand Years.*

[6] *And the ſeventh Angel ſounded,* ſays St. John, *and there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his* Chriſt, *and he ſhall reign for ever and ever.* Whence it plainly appears, that theſe three Days and a half, or three Times and a half, are to laſt to the Sounding of the ſeventh Angel: which is the Reaſon why the Sounding of the ſeventh Angel was mentioned in this Place; ſince otherwiſe it breaks in upon the Thread of the ſucceeding Narration, the Deſign of which is to ſet forth this Period of three Times and a half under various ſymbolical Repreſentations, ſo that we cannot well be deceived in the Application of it. For as in the preceding Allegory the Holy Spirit had ſufficiently notified this Period of the Sounding of the ſixth Angel, during the Space of forty-two Months, or one thouſand two hundred and threeſcore Days, or three Times and a half, to be the Period alluded to by our Saviour, when he declares *that* Jeruſalem *ſhall be troden down of the* Gentiles, *till the Time of the* Gentiles *be fulfilled*; ſo he now proceeds to ſhew, that this Period is the ſame with that mentioned by *Daniel* under the Emblem of the Reign of the Little Horn. For that many of the following Repreſentations, though mentioned after the Sounding of the ſeventh Angel, are to be conſidered as tranſacted during the Sounding of the ſixth Angel, [7] before the ſeventh Angel begins to ſound, is plain from hence; that they

[6] Rev. xi. 15.

[7] It is common in Hiſtories which conſult Brevity, to mention the finiſhing of one general Period before the Hiſtorian enters upon freſh Matter; though this freſh Matter was tranſacted before the Determination of that Period. As for Example, when St. *Luke* is mentioning the Hiſtory of *John* the Baptiſt, and of his * *preaching the Baptiſm of Repentance for the Remiſſion of Sins*, &c. he adds, *and many other Things, in his Exhortation, preached he to the People.*

* Luke iii. 1—23.

But

they are confined to the ſame Period of Time; *i. e.* either to *one thouſand two hundred and threeſcore Days*; or to *a Time, Times, and half a Time*, or to *forty and two Months*. After which Periods, the ſeventh Angel is repreſented as having ſounded. *Rev.* xi. 1—15. And that it muſt be ſo is alſo plain from hence, that the Angel which ſpake to St. *John*, during the Sounding of the ſixth Angel, poſitively declares, that the End ſhall be, or *the Myſtery of God ſhall be finiſhed*, when the ſeventh Angel [8] *begins to ſound*; till which time the Reign of the little Horn, or of the Beaſt, or of the Dragon, is to continue; and at the End of which, *the Kingdoms of this World are* (at the Sounding of the ſeventh Angel) *to become the Kingdoms of our Lord, and of his* Chriſt.

[9] The Angel therefore proceeds to deſcribe this Period of Time under various Emblems; one of which is the Emblem of *a Woman in Heaven clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars; and ſhe being with Child, cried, travailing in Birth, pained to be delivered. And there appear'd*, ſays St. John, *a great red* [1] Dragon, *having ſeven Heads, and ten Horns, and ſeven Crowns upon his Heads. And his Tail drew the third Part of*

But Herod *the Tetrarch, being reproved by him for* Herodias, *his Brother* Philip's *Wife, and for all the Evils which* Herod *had done added yet this above all, that he ſhut up* John *in Priſon. Now when all the People were baptized, it came to paſs that* Jeſus *alſo being baptized, and praying, the Heaven was opened, &c.* Which Baptiſm of our Saviour, though mentioned after *John*'s being put in Priſon, was certainly tranſacted before it. In like manner, *Moſes*, when he is relating the Hiſtory of *Abraham*, for fear of breaking in upon the Thread of the Narration, does not mention his taking † *Keturah* to Wife, till after the Marriage of his Son *Iſaac*; though this Tranſaction undoubtedly happened many Years before. Of which many more Inſtances might be produced.

[8] Rev. x. 7. [9] Rev. xii. 1, &c.

[1] Or Scarlet-coloured Beaſt, as this Creature with ſeven Heads and ten Horns is called. Rev. xvii. 3.

† Gen. xxv. 1.

the

the Stars of Heaven, and did caſt them to the Earth: and the Dragon ſtood before the Woman that was ready to be delivered, for to devour the Child as ſoon as it was born. And ſhe brought forth a Man-Child, who was to rule all Nations with a Rod of Iron, and her Child was caught up unto God, and to his Throne. And the Woman fled into the Wilderneſs one thouſand two hundred and threeſcore Days.

Now it appears from *Rev.* ii. 26, 27, that this Man-child *which was to rule all Nations with a Rod of Iron*, was an Emblem of the faithful Members of the *Chriſtian* Church; for, ſays the Spirit to St. *John*, *And he that overcometh and keepeth my Works unto the End, to him will I give Power over the Nations, and he ſhall rule them with a Rod of Iron:* and in the ſeventeenth Verſe of this Chapter, *the Seed* of this Woman is poſitively ſaid to be *thoſe who keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.* The Woman therefore, which was in Travail to bring forth this Man-Child, muſt be an Emblem of the true *Chriſtian* Church, whoſe genuine Offspring the great red Dragon was waiting to devour; which Dragon, who with his Tail had drawn the third Part of the Stars of Heaven, and had caſt them to Earth, muſt be an Emblem of ſome [a] Antichriſtian Power which had corrupted, or was to corrupt the Stars; that is, the Princes and Potentates of one third Part of the Earth, or *Europe.* In the finding out of which Antichriſtian Power, and diſcovering who it is that is meant thereby, it is hardly poſſible to be deceived: becauſe the Angel, in the ſeventeenth Chapter of this Book of the *Revelation*, explains what is meant by the Emblem of a Beaſt with ſeven Heads and ten

[a] The Word *Antichriſt*, in the Language of the Scriptures, is not confined to any one Perſon, but may denote any Number of Perſons whatſoever, who were to ſet themſelves in oppoſition to the true Doctrine of *Chriſt*; for, St. John ſays, *even now are many Antichriſts.* 1 John ii. 18.

Horns;

Horns; for, ſays he, [3] *the ſeven Heads are ſeven Mountains, and the ten Horns are ten Kings.* Whence it is manifeſt, that this Beaſt or Dragon muſt be the Emblem of ſome Empire, whoſe Metropolis was ſeated upon ſeven Hills; which Empire was divided into ten Kingdoms or Principalities. And as it hath been ſhewed already, that the *Roman* Empire was, before the erecting of the Popedom, divided into ten ſeveral Principalities; ſo every School-boy knows that *Rome*, the Metropolis of this Empire, was built upon ſeven Hills; and no body that is the leaſt verſed in Hiſtory, can be ignorant that the Colour of the Dreſs of the Pope and Cardinals, who are in poſſeſſion of the temporal Power and Government of *Rome*, is *Red* from the Hat upon their Heads, even to the Shoes upon their Feet: which is the Reaſon, why this is called a *great Red Dragon.* And as nothing can be plainer than that God's catching up the Child to ſave it from the Dragon, is an Emblem to denote the Care which God does and will take to preſerve the little Remnant of true Religion, ſo that the Gates of Hell ſhall not entirely prevail againſt it; which Care of God in preſerving the true Church, was alſo alluded to in the firſt emblematical Viſion, where the [4] Temple, and the Altar, and they that worſhip therein, were excluded from the Meaſurement, and reſerved from being troden down of the *Gentiles:* So it is likewiſe notorious, that this red Dragon with ſeven Heads and ten Horns is here ſet forth and repreſented to us, as being in the Eye of God, the great Enemy to true Religion, during this whole Period of the Sounding of the ſixth Angel; that is, for one thouſand two hundred and ſixty Days, or Prophetic Years. To confirm which Interpretation, St. *John* further declareth, that this red Dragon is the viſible Repreſentative, the Tool, the Inſtrument by which the *Devil* and *Satan*, that great Enemy

[3] Rev. xvii. 9—12. [4] Rev. xi. 2.

of

of all Virtue and true Religion, that *Serpent* which deceived our First Parents, operates here on Earth, in making War with the Saints. For, says he; *And there was a War in Heaven,* Michael *and his Angels fought against the Dragon, and the Dragon fought and his Angels. And prevailed not, neither was their Place found any more in Heaven. And the great Dragon was cast out, that old Serpent called the Devil and* Satan, *which deceiveth the whole World, he was cast out into the Earth; and his Angels were cast out with him. And I heard a loud Voice, saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his* Christ: *for the Accuser of our Brethren is cast down, which accused them before our God, Day and Night. And they* (i. e. *Michael* and his Angels,) *overcame him by the Blood of the Lamb, and by the Word of their Testimony; and they loved not their Lives unto Death.* This shews the time when, and the Manner by which *Michael* and his Angels got the better of this [5] Accuser of our Brethren, and that was by the Blood of the Lamb, and the Testimony of those his Disciples, who loved not their Lives unto Death; which had its proper Effect, till the Accuser, or Devil, or *Satan,* when he found that he was cast out of Heaven, began to set to work with his Instruments here upon Earth: *And,* says St. John, *when the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the Man-Child. And to the Woman were given two Wings of a great Eagle, that she might fly into her Place: where she is nourished* FOR A TIME, AND TIMES, AND HALF A TIME, *from the Face of the Serpent. And the Serpent* (or Dragon) *cast out of his Mouth Water as a Flood, after the Woman; that he might cause her to be carried away of the Flood. And the Earth helped the Woman, and the Earth opened her Mouth and swallowed up the Flood which the Dragon cast out of his*

[5] Thence called Διάβολος, i. e. *the Accuser.*

Mouth.

Mouth. And as in the ſeventeenth Chapter of the *Revelation*, ver. 15. the Angel declares, that *Waters* are an Emblem of *Peoples* and *Multitudes*: So the Dragon's caſting Water as a Flood out of his Mouth, that he might cauſe the Woman to be carried away of the Flood, may denote the Accuſer's exciting of Tumults and popular Commotions, by his Antichriſtian Repreſentative, the great Red Dragon, againſt the true Religion. When it is ſaid that theſe Waters were ſwallowed up of the Earth, this is a proper Emblem to denote the Preſervation of this Man-child, which was the Seed of the Woman, by the continual Death of all the Ringleaders, as well as of the Particulars of which theſe Waters were compoſed; the Grave being properly called the Mouth of the Earth, and the Earth's [6] *ſwallowing People up* being uſed to denote their Death or Deſtruction; by which they were prevented from bringing their diabolical Schemes to bear, and utterly deſtroying this Man-child. *And the Dragon*, ſays St. John, *was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of* Jeſus Chriſt.

Then the Angel proceeds again to give St. *John* another emblematical Repreſentation of this ſame Period. [7] *And*, ſays St. John, *I ſtood upon the Sand of the Sea, and ſaw a Beaſt riſe up out of the Sea, having ſeven Heads, and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of Blaſphemy. And the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth was as the Mouth of a Lion.* This Deſcription is inſerted in order to refer us to the Prophecy of *Daniel*, who deſcribes the three firſt great and general Empires of the World, the *Aſſyrian*, *Perſian*, and *Gre-*

[6] Exod. xv. 12. [7] Rev. xiii. 1.

cian,

cian, under the Character of theſe three Beaſts, a [8] *Lion*, a *Bear*, and a *Leopard*.

The Beaſt, therefore which now roſe out of the Sea, and which was compoſed of ſeveral Parts belonging to thoſe ſeveral Empires, muſt, by his [9] ſeven Heads and ten Horns, denote the then *Roman* Emperor, who after the time of the Diviſion of the *Roman* Empire was *Charles the Great*, in whom was revived the Title of Emperor of the Weſt. And who as coming from *France*, and getting poſſeſſion of the Empire, may not improperly be ſaid to have riſen out of the Sea; by the Shore of which, according to [1] *Baronius*, he came to *Rotomagus*, and from thence into *Italy*, where at *Numentum* Pope *Leo* came to meet him, and introduced him into *Rome* on the eighth of the Calends of *December*. At which Time the Emperor having aſſembled a Number of Perſons, to enquire into the many Crimes of which the Pope had been accuſed, all of them, ſays *Baronius*, unanimouſly declared, that they ought not to judge him who was the Head of the Church, but were rather to be judged by him: Then the Pope purged himſelf by an Oath in the Preſence of them all, ſwearing that he was not guilty of thoſe Impieties which were laid to his Charge. And upon *Chriſtmas* Day following, the Pope with his own Hands put the Imperial Crown on the Head of *Charles*, declaring him Emperor of *Rome*; at which time all preſent cried out thrice, *Carolo piiſſimo, Auguſto, a Deo coronato, magno, pacifico*, IMPERATORI ROMANORUM, *Vita & Victoria*.

[8] See Dan. vii. 4, 5, 6.

[9] *N. B.* That in *Rev.* xvii. 9, 10. theſe *ſeven Heads* are not only put to ſignify *ſeven Mountains* on which the City of *Rome* ſtood, but alſo *ſeven Kings*, or ſeven different Forms of Government which that Republic hath been governed by.

[1] Baron. ad An. 800.

After

[2] After which the Emperor took an Oath to be the Protector and Defender of the Papal See, and gave the City and Dutchy of *Rome* to the Pope ſubordinate to himſelf as Emperor of the *Romans:* And the Enemies of the Pope, to the Number of three hundred, who had accuſed him of various Impieties, were ſentenced to Death; and were all beheaded in one Day in the *Lateran* Fields.

This Power of conferring the Imperial Dignity upon *Charles* by the Pope, *Baronius* is very copious in juſtifying, and in ſupporting the Authority of the See of *Rome* in the Diſpoſal of Crowns; and refers his Reader to *Bellarmine* for further Satisfaction. The wicked Juggle however, between the Pope and the Emperor, of the Pope's giving the Empire to *Charles*, and of his giving the City and *Campania* of *Rome* back again in Exchange to the Pope, ſeems to have been ſo barefaced, that nothing but the great Power of the Emperor, with an Army at his Back, could have ſupported it.

And now the Imperial Power with ſeven Heads and ten Horns, being conferred by the Pope on *Charles* the Great; [3] *I ſaw*, ſays St. *John*, *one of his Heads*, i. e. the Power of the City of Rome, *as it were wounded unto Death*; when it was reduced to a ſimple Dukedom as before-mentioned: *and his deadly Wound was healed* by being given back again to the Pope. *And all the World wondered after the Beaſt.* [4] *And the Dragon*, that is, the great Dragon with ſeven

[2] Baron. ad An. 800. Sigon. de Reg. Ital. *Newt.* on *Dan.* p. 83.

[3] Rev. xiii. 2, 3, &c.

[4] In the Original the Words run thus, *And the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Seat and great Authority. And I ſaw one of his Heads wounded unto Death; and his deadly Wound was healed; and all the World wondered at the Beaſt.* — Whereas they ought to run as above, *i. e.* "And the Beaſt which I ſaw was like unto a "Leopard,

ſeven Heads and ten Horns, *i. e.* the new crowned *Roman* Emperor, *gave him*, that is, the Head of Beaſt whoſe Wound was healed, *his Power, and his Seat*, i. e. at Rome, *and great Authority. And they worſhipped the Dragon*, or Emperor, *which gave Power unto the Beaſt*, whoſe Wound was healed; *and they worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? Who is able to make War with him? And there was given unto him*, i. e. the Beaſt whoſe deadly

" Leopard, and his Feet were as the Feet of a Bear, and his " Mouth as the Mouth of a Lion. And I ſaw one of his Heads " as it were wounded unto Death; and his deadly Wound was " healed: and all the World wondered after the Beaſt; and the " Dragon gave him his Power, and his Seat, and great Authority." For then follows very properly as in the Original; " and they " worſhipped the Dragon which gave Power unto the Beaſt," &c. Theſe kind of Diſlocations were common among the *Hebrews*. As for Example, *Gen.* xiii. 10. Where it is ſaid, " And *Lot* lifted up " his Eyes, and beheld all the Plain of *Jordan*, that it was well " watered every where, *before the Lord deſtroyed Sodom and Gomor-* " *rah*, even as the Garden of the Lord, like the Land of Egypt, " *as thou comeſt unto Zoar*;" which ought to run thus: " And *Lot* " lifted up his Eyes, and beheld all the Plain of Jordan, *as thou* " *comeſt unto Zoar*; that it was well watered every where, even as " the Garden of the Lord, like the Land of Egypt, *before the* " *Lord deſtroyed Sodom and Gomorrah*." And *Gen.* xiv. 10. what we properly tranſlate, *And they took Lot, Abram's Brother's Son, who dwelt in* Sodom, *and his Goods, and departed:* Is in the *Hebrew*, " And they took *Lot* and his Goods, *Abram*'s Brother's " Son, who dwelt in *Sodom*, and departed." See alſo *Matth.* xix. 21. Jeſus *ſaid unto him, If thou wilt be perfect, go and ſell that thou haſt, and give to the Poor, and thou ſhalt have Treaſure in Heaven; and come and follow me.* Which ought to run thus, " *Jeſus* ſaid unto him, If thou wilt be perfect, go and ſell that " thou haſt, and give to the Poor; and come and follow me, and " thou ſhalt have Treaſure in Heaven." So alſo *Mark* ix. 13. *But I ſay unto you that* Elias *is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.* Whereas this Verſe ought to run thus, " But I ſay unto you that *Elias* is in- " deed come, as it is written of him, and they have done unto " him whatſoever they liſted." Since it is manifeſt that *Elias*'s *Coming* is all that was written of him. See alſo *Acts* iv. 27, 28. 2 *Pet.* ii. 8. &c. &c.

Wound

Wound was healed, *a Mouth ſpeaking great Things, and Blaſphemies, and Power was given unto him to continue forty and two Months.*

This Account agrees ſo exactly with the Deſcription given by *Daniel* of the Little Horn which aroſe out of the Ruins of the *Roman* Empire when divided into ten Horns, that it is utterly impoſſible but that both theſe Paſſages muſt allude to one and the ſame Principality, as well as Period of Time. For in this Horn, ſays *Daniel*, were *Eyes like the Eyes of a Man, and a Mouth ſpeaking great Things, and his Look was more ſtout than his Fellows. And he ſhall ſpeak great Words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change Times and Laws; and they ſhall be given into his Hand, until a Time, Times, and the Dividing of Time,* which is equal to three Years and a half, or *forty and two Months.*

And as the Duration of the Reign of this Little Horn has been hitherto particularly ſpecified by *a Time, Times, and half a Time*; as alſo by *forty and two Months*; as alſo by *one thouſand two hundred and threeſcore Days*; which all amount to the ſame exact Period of 1260 Prophetic Years: So is the Time of the Commencement of it particularly pointed out, by the Angel to St. *John* in the next emblematical Viſion. For, ſays he, [5] *I beheld another Beaſt coming out of the Earth, and he had two Horns like a Lamb, but he ſpake as a Dragon.* The Beaſt, that came out of the Earth, was this new-erected Principality of *Rome*, which having been wounded to Death roſe as it were again out of the Grave; and the two Horns are the two Powers Temporal and Spiritual, that were claimed by this new fangled Potentate; which Powers were in truth but Horns of a Lamb, as having little or no real Strength in either of them; but nevertheleſs he ſpake as a Dragon. *And he exerciſeth,*

[5] Rev. xiii. 11, &c.

ſays St. John, *all the Power of the firſt Beaſt before him*, or of ancient Rome; *and cauſeth the Earth, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed.* That is, to pay more or as much Obedience to the new Court of *Rome*, as they did to the ancient Emperors of *Rome*. *And he doth great Wonders, ſo that he* [6] *maketh Fire to come down from Heaven on Earth, in the Sight of Men. And deceiveth them that dwell on the Earth, by the means of thoſe Miracles which he had Power to do in the Sight of the Beaſt*; i. e. by forging all manner of Lies with regard to [7] Apparitions and Wonder-working [8] Images, and Relicks; and publiſhing [9] ſpurious Works under falſe Names; to countenance the idolatrous Practice of worſhipping Images, and praying to Saints. *Saying*, ſays St. John, *to them that dwell on the Earth, that they ſhould make an Image to the Beaſt, which had the Wound by a Sword and did live*; i. e. that there ſhould be eſtabliſhed a new kind of Potentate in *Rome*, which ſhould be the [1] Image or Repreſentative

[6] *N. B.* Making Fire to come down from Heaven, is put for doing ſeeming Wonders in general.

[7] See the abſurd Stories which are told about St. *Patrick*'s Purgatory, in *Mat. Paris*, p. 73; an Author otherwiſe of good Credit, when Legendary Monkiſh Fables do not intervene.

[8] See any of the Legendary Writers; or *Simon Metaphraſtes*, or *Greg. Turonenſis* de Miraculis Martyrum, *&c.*

[9] *Viz.* St. *Peter*'s Liturgy. The Liturgy of St. *James*, of *Matthew*, of *Mark*, or the Apoſtles Canons at *Antioch*, *&c. &c. &c.* From all which when put together it is, that St. *Paul*, when ſpeaking of *the Man of Sin*, that is to *be revealed, who oppoſeth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God*, expreſſeth himſelf thus; * *Even he whoſe Coming is after the working of* Satan, *with all Power, and Signs, and lying Wonders, and with all Deceivableneſs of Unrighteouſneſs.*

* 2 Theſſ. ii. 3—9.

[1] The Word εἰκὼν is frequently made uſe of in this Senſe; as for Example, when *Baſil* ſpeaking of a King and his Vicegerent, or Repreſentative, calls the Vicegerent τοῦ βασιλέως εἰκών. Baſil. de Spir. Sanc. C. 18.

in

in Power of the ancient *Roman* Emperors; that, as the Emperors of ancient Heathen *Rome* tyrannized over the Heathen World, ſo ſhould the new Prince of Chriſtian *Rome* tyrannize over the Chriſtian World. *And*, ſays St. John, *He*, i. e. the Beaſt with two Horns like a Lamb, or that had the Wound by a Sword and did live, or the new erected Principality of Rome, *had Power to give Life unto the Image of the Beaſt*, or chooſe a Pope, *that the Image of the Beaſt, ſhould both ſpeak, and cauſe, that as many, as would not worſhip the Image of the Beaſt, ſhould be killed, and that no Man ſhould buy or ſell, ſave he that had the Mark or Name of the Beaſt, or the Number of his Name.* In ancient Times it was cuſtomary for Slaves to be *marked* either with ſome hieroglyphical Mark, to denote who they belonged to, or elſe with their Maſter's Name in [a] Letters, which were often marked in the Forehead; or elſe they were diſtinguiſhed by Numerical Letters, in lieu thereof, which had ſome *myſtical* Meaning according to the Fancy of the Impoſer; as in the following Verſe: So that the Meaning of this Paſſage is, that no Man ſhould buy from him, and ſell Indulgences and Abſolutions to others, but thoſe Slaves of his who had received his particular Mark. *And*, ſays St. John, *let him that hath Underſtanding count the Number of the Beaſt, for it is the Number of a Man, and his Number is ſix hundred and ſixty-ſix.* In the Original it is χξϛ, which Letters, in the *Grecian* manner of Numeration, ſtand for ſix hundred and ſixty-ſix; but it is no eaſy Matter to unriddle the true Meaning or myſtical Senſe of this numerical Compoſition. Before the Invention of the *Arabic* Character, which is now the uſual Method by which Numbers are expreſſed, Letters were the only Marks

[a] See *Rev.* vii. 3. and xiv. 1. where the Servants of God are deſcribed as having their Maſter's Name written on their Foreheads. See alſo *Ezek.* ix. 4. And Page 94.

whereby Numbers were known, which afforded great room to the Imagination, in forming particular Words ſignificant of certain Periods of Time; and (*vice verſa*) in ſetting down certain Periods of Time to ſtand for and denote particular Perſons, or particular Events. St. *John* declares, that the Number here mentioned *is the Number of a Man*, but who it is that this particular Number here ſpecified really denotes, has occaſioned many Conjectures among the Learned: However, as Mr. *Lowman*'s pleaſes me the beſt of any I have met with, I ſhall only take notice of that for the preſent: Now what he remarks is this; that whoever adds this Number ſix hundred and ſixty-ſix, to the Year of our Lord at the Time of giving this Revelation to St. *John*, which was in the Year 94, will find theſe Numbers, which make 760, to agree nearly with the Time of the Riſe of the Popedom, it being in the Year 755 of the *Chriſtian* Æra, that the King of *France* firſt conferred the Principalities of *Ravenna* and *Pentapolis* on the Biſhop of *Rome*.

Thus far having had ſeveral general Deſcriptions given of this Period of Time, that was to paſs during the Sounding of the ſixth Angel, at the Cloſe of which St. *John* repreſents great Rejoicings in Heaven, on account of the Fall of that *Babylon*, which *made all Nations drink of the Wine of the Wrath of her Fornications*; as it is fully deſcribed in the fourteenth and fifteenth Chapters of the *Revelation*: Then the Angel, before he proceeds any further to deſcribe the Sounding of the [3] ſeventh Angel, divides this ſame Period into

[3] Mr. *Lowman* ſeems to be greatly miſtaken in the Application of this Period; for in the eleventh Page of his Preface, he ſays, that "the Angels received not the Seven Golden Vials till in the "Days of the Voice of the *ſeventh* Trumpet, when the Power and "Authority of the Beaſt was eſtabliſhed, and Men had received "the Mark of the Beaſt, and worſhipped his Image; for the Plague "of the firſt Vial fell upon them. C. xvi. 2. So that this Period "of the Vials commenced after the Period of the Trumpets was "over, and the Events propheſied in it were fulfilled." Whereas it

into ſeven Parts, each of which has its particular Character and Deſcription given to it under the Emblem of ſeven Angels pouring out ſeven golden Vials, full of the Wrath of God. For, ſays St. John, [4] *After that I looked, and behold, the Temple of the Tabernacle of the Teſtimony in Heaven was opened: And the ſeven Angels came out of the Temple, having the ſeven Plagues, clothed in Purple and white Linen, and having their Breaſts girded with golden Girdles. And one of the four Beaſts gave unto the ſeven Angels ſeven golden Vials full of the Wrath of God, who liveth for ever and ever.—And the firſt went and poured out his Vial on the Earth, and there fell a noiſom and grievous Sore upon* THE MEN WHICH HAD THE MARK OF THE BEAST. Since therefore it is manifeſt, that the ſixth Angel began to ſound towards the Middle of the eighth Century, we muſt look for the fulfilling of this Part of the Prophecy in the ſucceeding Centuries, and as the Number of 1260 Years, when divided into ſeven Parts, will nearly allow the Space of two Centuries to each Diviſion, ſo whoever conſults the Hiſtory of the ninth and tenth Centuries, will find the ten Kingdoms which had been newly erected out of the Ruins of the *Roman*

it is manifeſtly declared by St. *John* to the contrary; For, ſays he, *In the Days of the Voice of the ſeventh Angel* WHEN HE SHALL BEGIN TO SOUND, *the Myſtery of God ſhall be finiſhed.* And again, he ſays, *When the ſeventh Angel ſounded there were Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* So that it is manifeſt, that the Reign of the Beaſt muſt not only have began when the ſixth Angel ſounded, but muſt alſo have been finiſhed before the Voice of the ſeventh Angel *began to ſound.* See Note in Page 116. But however though Mr. *Lowman* may have been miſtaken in placing this Period of the ſeven Vials, in the Period of the ſeventh Trumpet; yet this Miſtake excepted, I agree intirely with him in the particular Application of the Contents of each Vial to that particular Period of Time, in which he hath placed it: And ſhall refer every one, who deſires further Satisfaction with regard to theſe Particulars, to his excellent Comment on the *Revelation.*

[4] Rev. xv. 5, &c.

Empire, and had given [5] *their Power and Strength to the Beaſt*, by ſubmitting to the Eccleſiaſtical Authority of the Pope, and were *of one Mind* in the Practice of Image-worſhip and Idolatry; engaged nevertheleſs at this Time in Bloodſhed and War among themſelves, by which means they were not able to withſtand the freſh Incurſions of the *Saracens*, who ravaged *Italy*, and having fixed themſelves at *Tarento* made Incurſions to the very Gates of *Rome*, and carried off the Riches of all the Churches that were without the Gates of the City; ſo that this grievous Sore fell manifeſtly on thoſe *who had the Mark of the Beaſt*.

And [6] *the ſecond Angel poured out his Vial on the Sea, and it became as the Blood of a dead Man.* Now upon Enquiry into the Hiſtory of the eleventh and twelfth Centuries, we ſhall find, that this Period of Time was taken up with cruel and bloody Wars between the Pope and the Emperor on account of the Power of Inveſtitures claimed by the Pope. And the Number of poor brave People, who loſt their Lives in Cruſadoes by Sea during theſe Centuries, is ſufficient to juſtify the Application of that Emblem of *the Sea being turned into Blood*, to this Period of Time.

And the third Angel poured out his Vials upon the Rivers and Fountains, that is, according to the [7] Angel's own Explanation of it, upon the Multitude or lower Sort of People, *and they became Blood*; for, ſays he, in explaining another emblematical Viſion, *the Waters which thou ſaweſt, where the Whore ſitteth, are Peoples, and Multitudes, and Nations, and Tongues.* Now during the thirteenth and fourteenth Centuries, were the bloody Diſputes in *Italy* between the *Guelphs* and the *Gibelines*; and in *France*, the inhuman and cruel Perſecutions of the *Albigenſes* and *Waldenſes*: But if nothing elſe had happened but the erecting of

[5] Rev. xvii. 13. [6] Rev. xvi. 3. [7] Rev. xvii. 15.

the

the bloody Court of the Inquiſition in the Year 1216, when *Dominick* was made firſt Inquiſitor by Pope *Innocent* III: This alone would be ſufficient to tinge *all the Rivers and Fountains with Blood.*

[8] *And the fourth Angel poured out his Vial upon the Sun; and Power was given to him to ſcorch Men with Fire:* which ſeems to allude to ſome violent Perſecutions that were to ariſe. And it is to be remarked, that it was in the fifteenth Century that the great Conteſts happened between the two Popes, *Urban* and *Clement* VII. and *Eugene* IV. and *Felix*; each of whom claimed a Right to the Papal Chair at the ſame Time: and they perſecuted and excommunicated each others Adherents with the ſame Violence as the moſt profligate Heretics. It was in this Period of Time, that [9] *John Huſs* and [1] *Jerome* of *Prague* were put to Death, for oppoſing the Pope; and in the Beginning of the ſixteenth Century it was, that Multitudes of the Inhabitants of *Germany* were carried off by a Sweating Sickneſs. So that the Sun herein ſeems to have had Power literally given it to ſcorch Men with Fire.

[2] *And the fifth Angel poured his Vial on the Seat of the Beaſt: and his Kingdom was full of Darkneſs and they gnawed their Tongues for Pain, &c.* We are now

[8] Rev. xvi. 8.

[9] *John Huſs* maintained the Opinions of *Witcliff* and the *Waldenſes*. The Emperor *Sigiſmond* ſent to him to perſuade him to defend his Doctrine before the Council of *Conſtance*, which he did, A. D. 1414, having obtained a Paſſport, and Aſſurance of ſafe Conduct from the Emperor. Seven Months were ſpent in examining him, and two Biſhops were ſent into *Bohemia*, to inform themſelves of the Doctrine he preached; and for his firm Adherence to the ſame, he was condemned to be burnt alive, with his Books: Which was executed, A. D. 1415.

[1] *Jerome* of *Prague* was cited to appear, A. D. 1415, before the Council of *Conſtance*; and burnt to Death at *Conſtance* for not renouncing the Opinions of *Witcliff* and *John Huſs*, his Maſters, *May* 30, 1416.

[2] Rev. xvi. 10.

come to the ſixteenth Century, in the Middle of which it was that the Reformation firſt took place, by a public [3] Proteſtation being entered againſt the Decrees of the Diet of *Spire*; which occaſioned ſeveral bloody Perſecutions on account of Religion, till Things were ſettled in favour of the *Proteſtants* at the Treaty of *Weſtphalia*, in the Middle of the ſeventeenth Century: which Treaty is to this Day called the Baſis of the Religious Liberty of the Empire. This Vial therefore certainly fell *upon the Seat of the Beaſt*; whoſe Kingdom was then undoubtedly *full of Darkneſs*; and whoſe Abettors, on account of the [4] Reformation that enſued, may well be ſaid to *gnaw their Tongues for Pain.*

[5] *And the ſixth Angel poured out his Vial upon the great River* Euphrates; *and the Water thereof was dried up, that the way of the Kings of the Eaſt might be prepared. And I ſaw*, ſays St. John, *three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet; for they are the Spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty. And he gathered them together into a Place called in the* Hebrew *Tongue*, *ARMAGEDDON*, that is, *Slaughter.* We are now come to the ſeventeenth Century, to that Period of Time in which we live: The Pro-

[3] *Proteſtants* was a Name taken by the People of ſeveral Imperial Towns, and others, in *Germany*, A. D. 1529. becauſe they *proteſted* againſt a Decree made in the Diet of *Spire*, by *Ferdinand* Archduke of *Auſtria*, and other Popiſh Princes; and demanded Liberty of Conſcience, till the holding of a Council, in purſuance of a Decree made, A. D. 1526.

[4] A. D. 1536. *Henry* the Eighth of *England*, renounced the Supremacy of the Pope, and laid the Foundation of the Reformation in that Kingdom; which was compleated by Queen *Elizabeth* and King *James*, in the latter End of the ſixteenth, and Beginning of the ſeventeenth Century.

[5] Rev. xvi. 12.

phecy

phecy relating to which denounceth nothing but univerſal War. We need not interpret the River *Euphrates* literally, becauſe the City of *Rome* was in the Prophetic Style, before called by the Name of *Babylon*, it being the chief Seat of the Enemies of the true Church of *Chriſt*; as *Babylon* was the Seat of the great Enemies of the *Jewiſh* Church. And therefore the River *Euphrates* may ſignify no more than the Boundary of the Popedom.

And certain it is, that at preſent there are unclean Spirits gone forth unto *the Kings of the Earth, and of the whole World, to gather them to Battle:* for I do not know any Inſtance to be produced in Hiſtory, of ſo univerſal a Scene of War in *Chriſtendom*, as there hath been lately, and where ſo many potent and powerful Princes have been perſonally preſent in the Field of Battle. But what is remarkable is this, that theſe unclean Spirits are ſaid to have proceeded out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet: which are only ſo many different Expreſſions for the Court of [6] *Rome*, according to the different Emblems it had been repreſented under. And how far that Court, which by the Aſſiſtance of its Jeſuit Emiſſaries has an univerſal Influence in all Popiſh Courts, has had an Hand in promoting the Diſturbances which are now carried on, or which ſhall be carried on till its own Deſtruction is brought about, Time alone muſt and will diſcover.

[7] *And the ſeventh Angel*, ſays St. John, *poured out his Vial into the Air; and there came a great Voice out of the Temple of Heaven, from the Throne, ſaying*, IT IS DONE; *And there were Voices, and Thunders, and Lightnings; and the great City was divided into three Parts; and the Cities of the* Gentiles *fell: and great* Babylon *came in Remembrance before God, to give unto her the Cup of the Wine of the Fierceneſs of his Wrath.* We are now therefore brought by the pouring out of

[6] See Rev. xii. 3, 13.—xiii. 1, 11. [7] Rev. xvi. 17.

this

this ſeventh Vial, to the *Conſummation*, or *the End*; for ſays the Voice out of the Temple, from the Throne, *It is done*. Which Period muſt therefore coincide with the Cloſe of the Sounding of the ſixth Angel: Becauſe it is poſitively ſaid, that in the Days of the Voice of the ſeventh Angel, *when he ſhall begin to ſound, the Myſtery of God ſhall be finiſhed*. But before the Angel proceedeth any further, in deſcribing the Particulars of the Cloſe of this Period, he produces a new emblematical Viſion to St. *John*, from whence he takes an Opportunity of explaining and unfolding this whole Myſtery unto him. For, ſays St. John, [s] *There came one of the ſeven Angels which had the ſeven Vials and talked with me, ſaying, Come hither, I will ſhew unto thee the Judgment of the great Whore. So the Angel* ſays St. John, *carried me in the Spirit unto the Wilderneſs; and I ſaw a Woman ſit upon a Scarlet-coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads and ten Horns. And the Woman was arrayed in Purple, and Scarlet Colour, and decked with Gold, and precious Stones, and Pearls, having a golden Cup in her Hand, full of Abominations and Filthineſs of her Fornication. And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And* the Angel ſaid unto me, *I will tell thee the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath the ſeven Heads and ten Horns.* The *Beaſt which thou ſaweſt, was, and is not, and yet is*; *i. e.* the Beaſt, or Kingdom of which this Beaſt is the Symbol, continues to be a very potent Government, although the Form of its Government is very different from what it was formerly. So that, though it *is not* what it *was*, yet *it is* ſtill very potent. And, that you may not be deceived in the Situation of this Principality, this Beaſt is repreſented with ſeven Heads.

[s] Rev. xvii. 1, &c.

The

The [9] *ſeven Heads*, ſays the Angel, *are ſeven Mountains, on which the Woman ſitteth*; which Particularity cannot well be explained of any other City but *Rome*. There is likewiſe, ſays he, another very great Particularity belonging to this Principality, which may alſo be denoted by theſe ſeven Heads; for *they are*, or [1] denote alſo *ſeven Kings*, or Forms of Government, of which *five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort Space. And the Beaſt that was, and is not*, and yet is, *even he is the Eighth, and is of the Seven, and goeth into Perdition.* Now as it is manifeſt, that in the [2] Prophetic Style Kings are often put to denote Kingdoms, or any other Form of Government, theſe *ſeven Kings* are here put to denote ſeven different Forms of Government, which the City of *Rome*, that was built on ſeven Mountains, had and ſhould be governed by; *Five* of which, ſays the Angel, *are fallen*: and it is very remarkable, that *Tacitus*, a famous *Roman* Hiſtorian, who lived not very far from the Time of this Revelation, begins his Annals with reckoning up five different Forms of Government which had prevailed in *Rome*, viz. *Kings*, *Conſuls*, *Dictators*, *Decemvirs*, and *Military Tribunes*; before the Diſputes of *Cinna*, *Sylla*, and *Pompey*, made Way for *Julius Cæſar* to ſeize upon the Empire. That Form of Government therefore which ſubſiſted both in the Time of *Tacitus*, was Imperial, and was the ſixth Form; which *now is*, ſays the Angel, *and the other*, viz. the ſeventh, *is not yet come.* It not being till about the Year of our Lord 476, that *Odoacer*, a *Scythian* or *Gothic* Prince, having invaded *Italy*, ſubdued the whole Country together with the

9 Rev. xvii. 9.

1 Καὶ βασιλεῖς ἑπτά εἰσιν; which ſhould be tranſlated, and *they are ſeven Kings*, that is, theſe ſeven Heads are alſo put to denote ſeven Kings; as it was in the preceding Verſe ſaid ὄρη ἑπτά, *they are ſeven Mountains*. See Note in Page 67.

2 See Dan. vii. 17—23. Rev. xvii. 12.

City

City of *Rome*: He made *Mamylus* the Emperor Priſoner, and aſſumed to himſelf the Title of King of *Italy*; but permitted the City and Territory of *Rome* to be governed by its ancient Form of a Senate; which was its ſeventh Form of Government: And it continued to be ſo *for a ſhort Time*, that is, till Pope *Leo* III. A. D. 796, by the Aſſiſtance of *Charles the Great*, ſeized on the Government of *Rome*, and by putting three hundred of the principal Inhabitants to Death, entirely put an End to the Senatorial Form of Government. *And the Beaſt which was, and is not, and yet is*, upon which the Woman in Scarlet rideth, ſays the Angel, *he is the eighth* Form of Government, *and is of the Seven*; that is, he may either be reckoned the ſeventh or the eighth Form of Government, according as you reckon the Senatorial Form laſt mentioned to be different from, or the ſame with the Conſular Form before enumerated. And he, *i. e.* the Beaſt which was, and *is not, and yet is, goeth into Perdition*; that is, he ſhall be the laſt, and ſhall continue till the utter Deſtruction of *Babylon the Great*. There is alſo another Particularity in this Beaſt, the Conſideration of which, according to the Explanation given of it by the Angel, may lead us to diſcover what Kingdom is meant by the Beaſt on which the Woman ſitteth, and that is its ten Horns; which [3] *ten Horns, that thou ſaweſt*, ſays the Angel, *are ten Kings*, or ten Principalities, *which have received no Kingdom as yet*, or which were not yet erected into Kingdoms at the time of this Revelation, *but receive Power as Kings one Hour*, [4] that is,

3 Rev. xvii. 12.

4 The Word *Hour* is often put for a *Time*, as in 1 John ii. 18. ἐσχάτη ὥρα ἐστί, which we tranſlate, *this is the laſt Time*, but ſhould rather be rendered, *theſe are the laſt Times*. Or if, according to the Rule of the Grammarians, this *one Hour* is to denote a Continuance of Duration together, becauſe it is expreſſed in the Accuſative Caſe, μίαν ὥραν; then this Part of the Prophecy is to ſignify that theſe ten Kingdoms ſhall not only begin about the ſame

is, about the ſame time, or for the ſame time *with the Beaſt.* [5] *Theſe have one Mind, and ſhall give their Power and Strength to the Beaſt.* [6] *For God hath put in their Hearts to fulfil his Will, and to agree and give their Kingdom unto the Beaſt, until the Words of God ſhall be fulfilled.* The ten Horns or Kingdoms, into which the *Roman* Empire, or the great Beaſt was divided, as reckoned up by Sir *Iſaac Newton*, are 1. The Kingdom of the *Vandals* and *Alans* in *Spain* and *Africa*; 2. the *Suevians* in *Spain*; 3. the *Viſigoths*; 4. the *Alans* in *Gallia*; 5. the *Burgundians*; 6. the *Franks*; 7. the *Britons*; 8. the *Huns*; 9. the *Lombards*; 10. the Principality of *Ravenna.* Theſe Kingdoms were all ſo far *of one Mind*, as *to give their Power and Strength to the Beaſt*; that is, to join in acknowledging the Supremacy of the Pope of *Rome*, and the Doctrine of Image-worſhip, and *gave their Kingdoms* ſo far *unto the Beaſt*, as to ſubmit to his Power of granting Inveſtitures, and abſolving Subjects from their Allegiance. But, ſays the Angel at laſt, *theſe ten Horns, which thou ſaweſt upon the Beaſt, ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire:* that is, when they find out how much they have been impoſed upon by her, they ſhall all join in her Deſtruction. And to ſum up the whole, and prevent all Poſſibility of Miſtake in finding out, who it is that is meant by this Whore, the Angel concludes with ſaying, [7] *And the Woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth:* for few People are ſo ignorant as not to know, that the great City, which reigned over the Kings of the Earth at the

ſame Time, but ſhall alſo continue as long as the Popedom. Which was alſo prefigured by the ten Toes in the Image ſeen by *Nebuchadnezzar*, made of Iron and Clay, ſo that they ſhould never again unite, *Dan.* ii. 43. Which ſeems alſo agreeable to the Context.

[5] Rev. xvii. 13. [6] Ver. 17. [7] Rev. xvii. 18.

time

time of this Revelation, was the City of *Rome*, which [8] as before deſcribed, was built upon ſeven Hills.

Then another Angel appeared to St. *John*, and revealed unto him ſome of thoſe Events which were to happen before the Commencement of this Period of the ſeventh Vial. [9] *For*, ſays he, *I ſaw another Angel come down from Heaven, and he cried mightily with a ſtrong Voice, ſaying*, Babylon *the great is fallen, and is become the Habitation of Devils; for all Nations have drank of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her*, by ſubmitting to her Juriſdiction, and buying her Indulgences and Abſolutions, and joining with her in the Worſhip of Images; which is univerſally through the whole Scriptures ſpoken of by God under the Metaphors of *Whoring*, *Formication*, and *Adultery*. Thus *Moſes*, when ſpeaking by Direction from God, ſays to the Children of Iſrael, *Thou ſhalt worſhip no other God; leſt thou make a Covenant with the Inhabitants of the Land, and they go a Whoring after their Gods, and do Sacrifice unto their Gods.* Exod. xxxiv. 15, 16. Deut. xxxi. 16. And *Ezekiel* reprimands the *Iſraelites* accordingly, for going *a Whoring after their Idols*. Ezek vi. 9.—xxiii. 7, 37. And *with Idols*, ſays he, *have they committed Adultery*. The Reaſon of the Expreſſion is this; God is deſirous of being conſidered as [1] *an Husband* to his faithful People: their deſerting therefore his Worſhip, to follow after Images and Idols, is conſidered in the Scriptures as committing *Whoredom* and *Adultery*.

And I heard, ſays St. John, *another Voice, ſaying, Come out of her, that ye be not Partakers of her Sins. For her Sins have reached unto Heaven, and God hath remembered her Iniquities. Therefore ſhall her Plagues come in one Day, Death, and Mourning, and Famine. And the Kings of the Earth, who have committed Fornication, and lived deliciouſly with her, ſhall bewail her,*

[8] Rev. xvii. 9. [9] Rev. xviii. 1, &c. [1] Jer. xxxi. 32.

and

and lament her. And the Merchants of the Earth ſhall weep and mourn for her, for no Man buyeth her Merchandize (of Relicks or Indulgences) *any more.*

As to the Merchandize which the Court of *Rome* hath made of her Spiritual Powers, I think That cannot be put in a ſtronger Light than in the Words of Pope *Pius* the Second, in a Letter which he wrote before he was Pope to his Friend *John Perigal*, wherein he ſays, [2] *Nihil eſt, quod abſque argento Romana Curia non dedat: nam et ipſæ manûs Impoſitiones, & Spiritûs Sancti dona venduntur; nec Peccatorum Venia niſi nummatis impenditur.* This grew ſo publickly notorious, and aroſe to that Height at laſt, that A. D. 1514, a Book was publiſhed at *Rome*, entitled, *The Tax of the* Roman *Chancery*; wherein the Prices of Abſolutions for all manner of Sins, even *Murder*, *Inceſt*, and *Sodomy* were fixed at certain Rates, to prevent the People from being further impoſed on by the Prieſts. *For*, ſays St. John, *by her Sorceries were all Nations deceived: And in her were found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth.* And as it was at the Cloſe of the Voice of the Trumpet of the [3] ſixth Angel, ſo now again, on the pouring out of this ſeventh Vial, St. *John* declares, that there were great Rejoicings in Heaven. For, ſays he, [4] *After theſe Things I heard a great Voice of much People in Heaven, ſaying, Alleluia; Salvation, and Glory, and Honour, and Power unto the Lord our God. For true and righteous are his Judgments; for he hath judged the great Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her Hand*, &c.

Then, ſays St. John, [5] *An Angel came down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand. And he laid hold on the Dragon that old Serpent, which is the Devil and Satan,*

[2] Æneæ Sylvii, ſeu Pii ſecundi, Oper. pag. 149. [3] Rev. xiv. 15. [4] Rev. xix. 1, &c. [5] Rev. xx. 1, &c.

and

and bound him a thouſand Years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more, till the thouſand Years ſhould be fulfilled: and after that he ſhall be looſed for a little Seaſon. And I ſaw Thrones, and they ſate upon them, and [6] *Judgment was given unto them: and I ſaw the Souls of them that were beheaded for the Witneſs of* Jeſus, *and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with* Chriſt *a thouſand Years: But the reſt of the Dead,* that is, the reſt who had worſhipped the Beaſt, &c. *lived not again until the thouſand Years were finiſhed.* This Expreſſion, *the reſt of the Dead,* ſeems to denote as if both the Good and Bad had lain, and ſhould lie in a State of Death until this Coming of *Chriſt*; which is therefore called [7] *the firſt Reſurrection.* And what ſeems to confirm this Opinion, is an Expreſſion of the Apoſtle *Paul* in his Epiſtle to the *Hebrews*, xi. 39, 40. where ſpeaking of the ancient Patriarchs and good Men of old, he ſays, *And theſe all, having obtained a good Report through Faith, received not the Promiſe* (i. e. of a *Reſurrection*, ſee Ver. 35), *God having provided ſome better Thing for us, that they without us ſhould not be made*

[6] *i. e.* Judgment between Man and Man, that they might reign or rule with Judgment and Juſtice: for in this Senſe the Words *Judge* and *Judgment* are frequently made uſe of in the Old Teſtament, and particularly in Pſalm lxvii. 4. where the Pſalmiſt explains the Word *judge* by the Word *govern*, when he ſays, He ſhall *judge* the Folk righteouſly, and *govern* the Nations upon Earth. See alſo *Pſalm* xcvi. 13. And hence the Chief Magiſtrates, who governed the Children of *Iſrael* before the Time of the Kings, were called *Judges*. Hence alſo the Prophet *Jeremiah* ſpeaking of this very Cataſtrophe now before us, ſays, * *Behold the Day is come, ſaith the Lord, that I will raiſe unto* David *a righteous Branch, and a King ſhall reign and proſper, and ſhall execute Judgment and Juſtice in the Earth.*

[7] Rev. xx. 6.

* Jer. xxiii. 5.

perfect.

perfect. Whence alſo it is, that *Chriſt*, on account of his Reſurrection, is called [8] *the firſt Fruits of them that ſlept:* which he could not have been called, had any one riſen before him. Now it is impoſſible but that this Millennium, or this Reign of *Chriſt* with his Saints for a thouſand Years, muſt be that Period of Time which is alluded to by *the Sounding of the ſeventh Angel*, during which Period it is ſaid, *Rev.* xi. 15. *there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* In order to the fulfilling of which Prophecy, it is by no means neceſſary, that we ſhould ſuppoſe *Chriſt* and his Saints actually deſcending from Heaven with the ſame bodily Appetites which they had while upon Earth, and partaking of worldly Pleaſures along with the remaining Part of Mankind, who are left to dwell during that Period upon this Terraqueous Globe, as ſome of thoſe enthuſiaſtical Millennarians vainly imagined, who lived in the ſecond and third Centuries, and whoſe abſurd Expoſition of theſe Texts rendered the whole Doctrine juſtly contemptible. Nor is it neceſſary to confine the Expreſſion of a *thouſand Years* to that preciſe Number of Years: it may be taken in general only to ſignify a large indefinite Period of Years; in which Senſe the Number of a *Thouſand* is frequently uſed in the Prophetical Style [9]: It is enough to ſay, that this Period will in general be a Period of great Bliſs and Righteouſneſs, over the Face of the whole Earth; at which Time [1] *the Fulneſs of the* Gentiles *being come in*, or accompliſhed, the *Jews* ſhall be wonderfully converted to the Acknowledgment of their *Meſſiah*, and *Chriſt* ſhall reign in the Hearts of Men, by having his Authority acknowledged, and his Laws obeyed, as well by the *Jews* as by the *Gen-*

[8] 1 Cor. xv. 20. [9] See Deut. i. 11. vii. 9. xxxiii. 30. *&c. &c.*
[1] Rom. xi. 25, 26.

tiles: For, ſays the Apoſtle Paul, *I would not, Brethren, that ye ſhould be ignorant of this Myſtery, that Blindneſs in part is happened to* Iſrael, *until the Fulneſs of the* Gentiles *be come in; and ſo,* or then, *all* [2] Iſrael *ſhall be ſaved: as it is written, There ſhall come out of* Sion, *the Deliverer, and ſhall turn away Ungodlineſs from* Jacob: *For this is my Covenant unto them when I ſhall take away their Sins.* By which we are referred to two Prophecies relating to this Affair, which it is manifeſt St. *Paul* did not imagine were fully accompliſhed by the firſt Coming of our Saviour; one of which is in the Prophet [3] *Iſaiah*, where he ſays, that *the Redeemer ſhall come to Zion*; the other is in the Prophet *Jeremiah*, which points out not the Place or the Perſons, but alludes to the Manner of this wonderful Converſion of the *Jews* to the Acknowledgement of their *Meſſiah:* For, ſays he, [4] *Behold the Day is come, ſaith the Lord, that I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah. *Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of* Egypt, *(which my Covenant they brake, although I was an Huſband unto them, ſaith the Lord,) But this ſhall be the Covenant that I will make with the Houſe of* Iſrael *after thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they ſhall be my People. And they ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, Know ye the Lord, for they ſhall all know me, from the leaſt of them to the greateſt of them.* Then ſhall the holy Spirit of God,

[2] I am very ſenſible that the Word *Iſrael* is, in the Language of the New Teſtament, often put to ſignify the Chriſtian Church, and all true Believers in general. See Gal. iii. 29. vi. 16. Eph. ii. 12. Heb xii. 22, 23. But whoever reads the eleventh Chapter of the *Romans*, will find, that St. *Paul*, by this Salvation of *Iſrael*, means the *Jews*, only in Contradiſtinction from the *Gentiles*.

[3] Iſaiah lix. 20. [4] Jer. xxxi. 31, &c.

of

of which the Apoſtles of *Chriſt* at his firſt Appearance received *the firſt Fruits* [5], be poured out, to influence the Minds of God's People, in a moſt plentiful and wonderful manner. For, ſays the Prophet Iſaiah, [6] *Upon the Land of my People ſhall come up Thorns and Briers, yea upon all the Houſes of Joy in the joyous City*: UNTIL THE SPIRIT BE POURED UPON US *from on high.—Then Judgment ſhall dwell in the Wilderneſs, and Righteouſneſs remain in the fruitful Field. And the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs Quietneſs and Aſſurance for ever.* And the Prophet *Ezekiel* ſays, [7] *Thus ſaith the Lord God, Behold, O my People, I will open your Graves, and cauſe you to come up out of your Graves, and bring you into the Land of* Iſrael; *and ye ſhall know that I am the Lord, when I have opened your Graves, O my People, and brought you up out of your Graves*; AND SHALL PUT MY SPIRIT IN YOU, *and ye ſhall live, and I ſhall place you in your own Land; and then ſhall you know that I the Lord have ſpoken it, and performed it, ſaith the Lord.* And the Prophet *Zechariah*, ſpeaking of the Reſtoration of the *Jews* to their own Land, ſays, [8] *And it ſhall come to paſs in that Day, that I will ſeek to deſtroy all the Nations that come againſt* Jeruſalem; AND I WILL POUR UPON *the Houſe of* David, *and upon the Inhabitants of* Jeruſalem, *the* SPIRIT OF GRACE AND OF SUPPLICATION, *and they ſhall look upon me whom they pierced, and they ſhall mourn for him, as one mourneth for his only Son.* The fulfilling of which Prophecies, together with the wonderful Converſion of the *Jews* that is to enſue thereon, though it may have been begun by the Preaching of the Goſpel of *Chriſt* at his firſt Coming, and be effected in part, yet will have a much more

[5] Rom. viii. 23. [6] Iſa. xxxii. 13. [7] Ezek. xxxvii. 11—14. [8] Zech. xii. 9.

ample and literal Completion at the ſecond Coming of our Saviour upon Earth, who according to St. *Luke* is to return attended by Angels, in the ſame manner as he was ſeen to go into Heaven. *Acts* i. 11. 1 *Theſſ.* iii. 13.

If we ſuppoſe therefore, that the ſecond Coming of the *Meſſiah* is to commence with the Converſion of the *Jews*, we may ſuppoſe this wonderful Converſion partly to be made by our Saviour's perſonal Appearance unto Men, attended, as St. *John* relates, [9] *by the Souls of them which were beheaded for the Witneſs of* Jeſus: not that we are to ſuppoſe, that our Saviour will then come attended by the Souls of his Saints, to dwell with Men upon Earth; but only that he will appear and ſhew himſelf unto them in order to convince them of his being their *Meſſiah*; which viſible Manifeſtation will make it needleſs, according to the Prophet *Jeremiah*, for *any Man to teach his Neighbour or his Brother*, ſince every Man would then *know* him *from the leaſt to the greateſt*. At this Time it is more than probable, that the Inſtitution of the Lord's Supper will ceaſe, it having been appointed only in *Remembrance* of him; and [1] *to ſhew forth his Death until his coming again.* And therefore at the very Time of the Inſtitution of this Sacrament of the Lord's Supper, our Saviour declared unto his Diſciples, that *he would not drink thenceforth of the Fruit of the Vine, until that Day that he ſhould drink it new with them in his* [2] *Father's Kingdom.* Matth. xxvi. 29. i. e. in this Kingdom of the Millennium, which St. *John* calls the Kingdom *of our Lord, and his* Chriſt, *Rev.* xi. 15. In which Kingdom *Chriſt* will drink this Wine new, or rather καινὸν, *anew*, or *afreſh*, and where his Apoſtles that attend him in this his

9 Rev. xx. 4. [1] 1 Cor. xi. 26.

[2] This Kingdom is called the Kingdom of the Father, and *the Kingdom of God*, Mark. xiv. 25. Luke xxii. 18, becauſe it was *appointed* for the Son by God the Father. Luke xxii. 29. Heb. i. 2.

Kingdom

Kingdom [3] *ſhall ſit on Thrones judging the twelve Tribes of Iſrael*, that is, *governing*, guiding, and directing, the [4] *Iſrael of God* in the Ways of Righteouſneſs and Peace; *and ſhall eat and drink with* Chriſt *at his Table*; and that for the ſame Reaſon, with regard to the Spectators then preſent, as our Saviour eat and drank with his Diſciples after his Reſurrection, that is, for their Conviction and Converſion. But I can by no means think it conſiſtent with the Happineſs, which thoſe bleſſed Spirits muſt enjoy who attend upon the Perſon of our Saviour, to imagine them capable of reliſhing or being delighted with any of the Enjoyments of this World, further than their being delighted with ſeeing and contributing to the Happineſs of thoſe Perſons, who being then alive ſhall be converted to, or eſtabliſhed in the Acknowledgment of their *Meſſiah*, and ſhall, by living agreeably to the Laws of his Kingdom, enjoy all the Pleaſures that a Life of Righteouſneſs in the midſt of Peace and Plenty can produce upon Earth. For to imagine thoſe happy ſpiritual Beings, after their Reſurrection from the Grave, where they ſhall have put off all [5] *Corruption*, *Weakneſs*, and *Diſhonour*, and ſhall be raiſed to attend upon *Chriſt* in his Glory, capable of reliſhing ſenſual and earthly Pleaſures, ſuch as this terreſtrial Globe can afford, either in eating or drinking, or any thing elſe that is corporeal, ſeems to me greatly to debaſe that Idea which is given us of a future State, where thoſe *celeſtial Bodies*, with which we ſhall then be clothed, ſhall be inveſted with *Incorruption*, *Glory*, and *Power*; and where we *ſhall hunger no more, neither thirſt any more*; and where inſtead of [6] *marrying and giving in Marriage*, we ſhall be *as the Angels which are in Heaven*, and ſhall partake of ſuch intellectual Pleaſures, as *Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man to conceive.*

[3] Luke xxii. 30. [4] Gal. vi. 16. [5] 1 Cor. xv. [6] Mark xii. 25.

When our Saviour was ſpeaking of the Diſperſion of the *Jews*, he ſaid, [7] *And* Jeruſalem *ſhall be troden down of the* Gentiles, *until the Time of the* Gentiles *be fulfilled. And there ſhall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth Diſtreſs of Nations with Perplexity, the Sea, and the Waves roring; Mens Hearts failing them for fear, and for looking after thoſe Things which are coming on the Earth: [8] for the Powers of Heaven ſhall be ſhaken*; that is, by the Fall of Babylon. *And then ſhall they ſee the Son of Man coming in a Cloud with Power and great Glory. And when theſe Things begin to come to paſs, then look up, and lift up your Heads; for your Redemption draweth nigh.* To the ſame purpoſe alſo it is that St. *Peter*, in his Sermon to the *Jews*, ſays, [9] *Repent ye therefore and be converted, that your Sins may be blotted out, when* THE TIMES OF REFRESHING *ſhall come from the Preſence of the Lord. And he ſhall ſend* Jeſus Chriſt, *which before was preached unto you, whom the Heavens muſt receive* UNTIL THE [1] RESTITUTION OF ALL

[7] Luke xxi. 24—28.

[8] Whoever is verſed in the Prophetic Style, muſt know that great Diſturbances and Revolutions in the Empires and Kingdoms upon Earth are generally repreſented under the emblematical Denomination of Earthquakes attended with Signs in Heaven; of the Sun being darkened; or of the Stars falling from the Skies; ſee *Iſaiah* xiii. 6, &c. xxxiv. 4. *Joel* ii. 10. This was alſo the general cuſtomary Method of ſpeaking in the Eaſt. See *Maim. more Nevoch.* p. 2. C. 29. *Mede* in Apoc. *Grotius* ad *Mat.* xxiv. 27, 29. *Hackſpan.* not. ad *Iſai.* xxx. 26. lxv. 17. *Lightfoot*, &c. It ſhould likewiſe be obſerved, that the *Hebrews* have no one Word to expreſs the *World*, but they do it by an Enumeration of the Parts. The Heaven, and Earth, *&c.*

[9] Acts iii. 19.

[1] Ἀποκατάστασις. This is the only Place where this Word is uſed, either in the Old or New Teſtament; but the original Verb Ἀποκαθίστημι, is often uſed to ſignify the reſtoring of a Thing to its former State; and *Acts* i. 6. it is uſed by the Diſciples when they asked our Saviour this Queſtion, *Wilt thou at this Time* RESTORE *again the Kingdom to* Iſrael?

THINGS;

THINGS; *i. e.* until the Reſtoration of the Kingdom to *Iſrael*. This Kingdom *Jeſus Chriſt* of the Seed of *David* will publickly take poſſeſſion of, by a full and ample Manifeſtation of himſelf as the promiſed *Meſſiah*, and will be attended by his Saints, as Prieſts of God and of *Chriſt*, who will reign here upon Earth in the Hearts and Minds of thoſe who live to be the Partakers of thoſe happy Days: during which Time, the Souls of thoſe, who have died in *Chriſt*, will appear viſibly unto them, and guide and conduct them in all the Paths of Righteouſneſs, and Peace, and Joy: For, ſays the Angel to St. John, [2] *Bleſſed and holy is he that hath Part in the firſt Reſurrection; on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God and of* Chriſt, *and ſhall reign with him a thouſand Years.* Thus alſo St. *Paul* ſays to the Romans, [3] *They, which receive Abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one,* Jeſus Chriſt.

This wonderful Revolution cannot be expected to take Effect ſuddenly, and come to full Maturity and Ripeneſs all at once; but will take a good deal of Time in bringing to Perfection; and therefore our Saviour particularly ſaid, [4] *When theſe Things* BEGIN TO COME TO PASS, *then look up, and lift up your Heads; for your Redemption draweth nigh.* It is more than probable, that this Coming of our Saviour in a viſible Appearance, attended with Power and great Glory, and *the Souls of them that were beheaded for the Witneſs of Jeſus*, will not be till about ſeventy-five Years after the Deſtruction of *Babylon*, or the Overthrow of the Popedom: During the firſt thirty Years of which Period, after the Deſtruction of *Babylon*, [5] *many ſhall be purified and made white, and tried*, as the Prophet *Daniel* expreſſeth it; who ſays, that [6] *from the Time when the daily Sacrifice hath been taken*

[2] Rev. i. 6. v. 10. xx. 6. [3] Rom. v. 17. [4] Luke xxi. 28. [5] Dan. xii. 10. [6] Dan. xii. 11.

away, and that *the Abomination of* Admiration or *Aſtoniſhment is ſet up*, as it is in the Margin of our *Engliſh* Bible, that is, from the Time that the Abomination of Aſtoniſhment, or the Popedom, is ſet up, after the daily Sacrifice hath been taken away, *there ſhall be a thouſand two hundred and ninety Days*, which are thirty Days or prophetic Years more than the 1260 which are allotted for the Deſtruction of *Babylon*. And from thence to the Completion of ſeventy-five Years, the remaining forty-five Years will be ſpent in the further Converſion of the *Jews*, and the Preparation of the *Gentiles*, for the Reception of the viſible Appearance and Manifeſtation of the *Meſſiah*. For, ſays the Prophet Daniel, [7] *Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty Days*, which are ſeventy-five Days or Years more than there are in a Time, Times, and half a Time, or in forty and two Months of Years. This will therefore probably be the Time of this glorious Manifeſtation of our Lord, when he ſhall come, not to [8] judge the World, according to the common Acceptation of the Word, but to reign over it, by convincing both *Jews* and *Gentiles* of his being their *Meſſiah*, and to eſpouſe his [9] Wife the Church in a public and triumphant Manner upon Earth, during the Term of a thouſand Years.

But, ſays the Angel to St. *John*, when the thouſand Years are expired, *Satan* ſhall be looſed out of his Priſon for *a* [1] *little Seaſon*, [2] *and ſhall go out to deceive the Nations which are in the four Quarters of the Earth*, Gog *and* Magog, *to gather them together to Battle. And they went up on the Breadth of the Earth, and compaſſed the Saints about, and the beloved City: And Fire came down from Heaven and devoured them.* Of the Duration of this Period of Time which is to com-

[7] Dan. xii. 12. [8] See Note in Page 140. [9] See Iſaiah lxi. 1—5 Rev. xix. 7. xxi. 2, 9. [1] Rev. xx. 3. [2] Rev. xx. 8.

mence

mence after the Expiration of the Millennium, when *Satan* is to be again let looſe upon Earth, we have no Account, becauſe that Seaſon is to be ſucceeded by the Day of Judgment, which is to overtake Mankind [3] *as a Thief in the Night*, and of the coming of *which Day knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father.* This Period however is probably the third Period of *Woe*, that is threatened to the Inhabitants of the Earth by the Angel, *Rev.* viii. 13. The firſt of them was compleated at the End of the Sounding of the fifth Angel, *Rev.* ix. 12. and the ſecond at the Cloſe of the Sounding of the ſixth Angel, *Rev.* xi. 14. but the third is no where ſpecified. So that we may ſuppoſe this Period of *Gog* and *Magog* to be that, which is to be at the Cloſe of the Sounding of the ſeventh Angel, or immediately after the Millennium, and which is to laſt till the Day of Judgment. The reaſon is this: immediately after giving an Account of this Period of the Inſurrection of *Gog* and *Magog*, and their Deſtruction by Fire, St. *John* ſays, [4] *And I ſaw a great white Throne, and him that ſat on it, from whoſe Face the Earth and the Heaven fled away, and there was found no Place for them. And I ſaw the Dead, both ſmall and great, ſtand before God; and the Books were opened: And another Book was opened, which is the Book of Life; and the Dead were judged out of thoſe Things which were written in the Books, according to their Works. And the Sea gave up the Dead which were in it; and Death and* [5] *the Grave delivered up the Dead which were in them; and they were judged every Man according to their Works.* This agrees exactly with the Deſcription of the Approach of the Day of Judgment, as deſcribed by St. [6] *Peter*,

[3] Mark xiii. 32. [4] Rev. xx. 11. [5] In our *Engliſh* Tranſlation it is *Hell*, but in the Original it is Ἅδης, which properly ſignifies *the Grave*; as it is in the Margin of the Bible.

[6] 2 Pet. iii. 10, 12.

which

which is to commence with the Diſſolution of this Globe of Earth, at a Time when it ſhall not be expected, being known to the [7] *Father only*. For, ſays St. Peter, *The Day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat, the Earth alſo and the Works that are therein ſhall be burnt up. Seeing then*, ſays he, *that all theſe Things ſhall be diſſolved, what manner of Perſons ought we to be in all holy Converſation and Godlineſs; Looking for, and haſting unto the Day of God, wherein the Heavens being on Fire ſhall be diſſolved, and the Elements ſhall melt with fervent Heat.*

Now as [8] *theſe Things were written for our* ADMONITION, *upon whom the Ends of the World are come*; i. e. not to gratify our Curioſity, but to enliven our Hopes; to comfort and keep up our Spirits in the Warfare of this Life, with the general Expectation of better Things to come: here is Light enough given to the weakeſt Eyes to diſcern, That there is a large Period of Time propheſied of both in *Daniel* and the *Revelation*, which is to continue for *a Time, and Times, and half a Time*, or for *forty-two Months*, or for *one thouſand two hundred and threeſcore Days*, which are ſo many prophetical Years: That this Period is to commence, according to the Prophet *Daniel*, with the Riſe of that Little Horn or Principality out of the Ruin of the *Roman* Empire, which is to [9] *be divers from the Firſt, and ſhall ſubdue three Kings*, or Principalities, *and ſhall ſpeak great Words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change Times and Laws*; i. e. with the Riſe of the Popedom, which began about the Middle of the eighth Century, or about the Year of our Lord 750: That the ſame Period of Time is likewiſe propheſied of in the Revelation of St. *John*, during the Sounding of [1] the *ſixth Angel*,

7 Mat. xxiv. 36. 8 1 Cor. x. 11. 9 Dan. vii. 24, 25.
1 Rev. ix. 14—20.

who

who is deſcribed to begin to ſound, when they, who had eſcaped from the Deſtruction of the Locuſts, or the Sword of the Saracens, *yet repented not of the Works of their Hands, that they ſhould not worſhip Devils, and Idols of Gold, and Silver and Braſs, and Stone, and of Wood; which neither can hear, nor ſee, nor walk*; i. e. when Image-worſhip was firſt eſtabliſhed in the Chriſtian Church, which Event likewiſe came to paſs towards the Middle of the eighth Century, or between the Years 726, and 787. So that there are about a thouſand Years of this Period already expired: But before the Completion of the remaining 250 Years, the Power of this *little Horn*, or this *Babylon*, which is ſituated on *ſeven Hills*, or of *this great City, which reigned over the Kings of the Earth*, that is, of *Rome*, ſhall intirely be overturned. And then there ſhall ſucceed thereto another Period of Time, which ſhall laſt one thouſand Years, [2] during which Time *Satan ſhall be bound, and* [3] *the Kingdoms of this World ſhall become the Kingdoms of our Lord, and of his Chriſt.* And, [4] *when the thouſand Years are expired, Satan ſhall be looſed out of his Priſon for a* [5] *little Seaſon, to deceive the Nations*, till [6] *Fire come down from Heaven* to burn and conſume this Earth, together with its Inhabitants, *and devour them, and the Devil that deceived them, who ſhall be caſt into the Lake of Fire and Brimſtone, to be tormented Day and Night, for ever and ever.* And then ſhall be the Day of Judgment, at which all Mankind, whether good or bad, ſhall appear; for then ſhall [7] *the Sea give up the Dead which are in it, and Death and the Grave ſhall give up the Dead which are in them*; ſo that *ſmall and great ſhall ſtand before God*; and *the Books ſhall be opened*, and *they ſhall be judged every Man according to their Works.*

[2] Rev. xx. 1, 2, &c. [3] Rev. xi. 15. [4] Rev. xx. 7. [5] Rev. xx. 3. [6] Rev. xx. 9. [7] Rev. xx. 11, 12, 13.

And

[8] And there ſhall be *a new Heaven and a new Earth*, that is, among the many Manſions in God's Houſe there ſhall be one appointed for the Dead in *Chriſt*, which hath been [9] *prepared for them from the Foundation of the World*: into which Place *Jeſus Chriſt*, who went [1] *before to make it ready for them*, ſhall, as [2] *the Captain of their Salvation*, conduct all thoſe who, believing in his Name, have obeyed his Commandments, that *where he is, there may they be alſo*. And *he* [3] *ſhall change their vile Bodies, that they may be faſhioned like unto his glorious Body*; for, *though it doth not yet appear what we ſhall be, yet we know that when he ſhall appear we ſhall be like him. For we ſhall be conformed to his Image, that he may be the firſt among many Brethren.* And in that Place [4] *there ſhall be no more Death, neither Sorrow nor Crying, neither ſhall there be any more Pain.* For, ſays the Apoſtle Paul, [5] *Chriſt muſt reign*, i. e. upon the Earth, *till he hath put all Things under his Feet; the laſt Enemy that ſhall be deſtroyed is Death. Then cometh the End, when he ſhall put down all* earthly *Rule, and all Authority and Power; and when he ſhall deliver up the Kingdom* which he had upon Earth, *to God, even the Father. For when all Things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, that put all Things under him, that God may be all in all.*

To all this I ſhall beg leave to add, by way of Appendix, the Hiſtory of the Proceedings of a great Council of *Jews* aſſembled in the Plain of *Ageda* in *Hungary*, about thirty Leagues diſtant from *Buda*, to examine the Scriptures concerning *Chriſt*, on the twelfth of *October*, 1650; as it is reported by *Samuel Brett*, who was there preſent: By which it will manifeſtly appear, that Popery is the great Obſtacle

[8] Rev. xxi. 1. [9] Matt. xxv. 34. [1] John xiv. 2, 3. [2] Heb. ii. 10. [3] Phil. iii. 21. 1 John iii. 2. Rom. viii. 29. [4] Rev. xxi. 4. [5] 1 Cor. xv. 24, 25, 28.

to the Converſion of the *Jews*; and that the propagating of the Doctrines of the Church of *Rome*, for the Doctrines of *Chriſtianity*, is the great Bar which prevents many *Jews* from acknowledging *Jeſus* to be the *Meſſiah*. Whence I am further led to conclude, that theſe are the *Gentiles*, who are alluded to in the Book of *Revelation*, unto whom the Court of the Temple was given up, *that they might tread it and the holy City under foot forty and two Months*, *Rev.* xi. 1, 2.



4 OC 58

A NARRATIVE OF THE PROCEEDINGS OF A *Great Council of* JEWS,

ASSEMBLED

In the Plain of *Ageda* in *Hungary*, about thirty Leagues from *Buda*, to examine the Scriptures concerning *Christ*, on the 12th of *October*, 1650.

By SAMUEL BRETT, there present.

First printed in 1655.

IT hath been much desired by many honest Christians, that this Narrative of the *Jews* Council should be publish'd, which I did intend only to communicate to private Friends. The chief Argument, by which they have persuaded me to do it, is, because they do conceive it to be a Preparative and hopeful Sign of the *Jews* Conversion, and that it will be glad Tidings to the Church of *Christ*; and therefore I have yielded to satisfy their Desire therein. And thus it was:

AT THE Place above-named there assembled about three hundred Rabbies, call'd together from several

veral Parts of the World, to examine the Scriptures concerning *Chriſt*; and it ſeems this Place was thought moſt convenient for this Council, in regard that part of the Country was not much inhabited, becauſe of the continual Wars between the *Turk* and the King of *Hungary*; where (as I was inform'd) they had fought two bloody Battles: yet both Princes, notwithſtanding their own Differences, did give leave to the *Jews* to hold their Council there. And for their Accommodation there, the *Jews* did make divers Tents for their Repoſe, and had Plenty of Proviſion brought them from other Parts of the Country, during the Time of their ſitting there. There was alſo one large Tent, built only for the Council to ſit in, made almoſt Four-ſquare; the North and the South Part of it, being not altogether ſo large as the Eaſt and Weſt Part thereof. It had but one Door, and that opened to the Eaſt; and in the Middle thereof ſtood a little Table and a Stool for the Propounder to ſit on, with his Face towards the Door of the Tent. The ſaid Propounder was of the Tribe of *Levi*, and was named *Zacharias*; and within this Tent round about were placed divers Forms for the Conſulters to ſit on. It was alſo incloſed with a Rail, that ſtood at a Diſtance from it, to prevent Entrance to all Strangers, and to all ſuch *Jews* as could not prove themſelves to be *Jews* by Record, or could not diſpute in the *Hebrew* Tongue, which many had forgotten, who lived in ſuch Countries, where they are not allowed their Synagogues, as in *France*, *Spain*, and thoſe Parts of *Italy* that do belong to the King of *Spain*, *viz.* the Kingdom of *Naples*, with the Province of *Calabria* and *Apuleia*; the Kingdom of *Sicilia* and *Sardinia*; in which Places if a *Jew* be found, and he deny the Popiſh Religion, he is in danger to be condemned and executed for it; and yet Profit and Benefit allureth them to dwell in thoſe Countries, notwithſtanding their Fears and Dangers: And themſelves are willing to forget, and ſo neglect to teach their Children, their native

native Language, rather than they will loſe their Opportunity of Profit: And ſome have burnt the ancient Records of their Tribe and Family, that they may not be diſcovered by ſearching, or otherwiſe. And for this Defect, becauſe they could not prove their Tribe or Family, they were not permitted to come within the Rail, but were commanded to remain without, with the Strangers that remained there, to ſee the Iſſue of their Proceeding, which were about 3000 Perſons, and they were for the moſt part *Germans*, *Almains*, *Dalmatians*, and *Hungarians*, with ſome *Greeks*; but few *Italians*, and not one *Engliſhman*, that I could hear of, beſides myſelf.

I was inform'd that the King of *Hungary*, not favouring the Reformed Religion, did give no Encouragement to any Proteſtant Churches to ſend any Divines thither; but he did allow that ſome Aſſiſtants ſhould be ſent from *Rome*: And their coming thither did prove a great Unhappineſs to this hopeful Council.

When the Aſſembly did firſt meet, they ſpent ſome time in their mutual Salutations; and, as their Manner is, they kiſs'd one the other's Cheek, expreſſing much Joy for their happy Meeting. And all Things being provided for their Accommodation, they conſidered of the *Jews* that were to be admitted Members of this Council; and they were allowed to be Members, which could by Record prove themſelves to be native *Jews*; and for Defect herein, I obſerved above five hundred refuſed: though doubtleſs they were true-born *Jews*, yet they could not by Record prove themſelves ſo to be; and for this they were not admitted to be Members of the Council, but they did abide without the Rail with the Strangers that were there; and the Number of them that were accepted to be Members, was about three hundred *Jews*. And this was all that was done the firſt Day.

On the ſecond Day, the Aſſembly being full, the Propounder ſtood up, and made his Speech concerning

the End of their Meeting: And, *This*, ſaid he, *is to examine the Scriptures concerning* Chriſt, *whether he be already come, or whether we are yet to expect his coming.* In examining this Queſtion, they ſearched the Old Teſtament with great Care and Labour, to be reſolved of the Truth thereof, having many Bibles with them there for this End. And about this Point there were great Diſputes amongſt them. The major Part were of Opinion, That he was not come: And ſome inclined to think that he was come; being moved thereunto by the heavy Judgment, that hath continued now this ſixteen hundred Years upon them.

I remember very well one of the Council in his Conference with me, ſeemed to be very apprehenſive of the great and long Deſolation of their Nation, ever ſince their Deſtruction by the *Roman* Emperors; and he imputed this their Affliction to their Impenitency. And comparing their preſent Judgment with their other Judgments they had ſuffered before, he ingenuouſly confeſs'd, that he did conceive it was for ſome great Wickedneſs; and that their Nation was guilty of the Blood of the Prophets ſent from God to their Nation, and the many Maſſacres that had been committed by the ſeveral Sects and Factions amongſt them. *For* (ſaid he) *we are no Idolaters, neither do I think we are guilty of Idolatry, ſince our Captivity in* Babylon; *and therefore* (ſaid he) *I do impute this our Calamity and preſent Judgment to the fore-named Cauſes.* And this was the Sum of that which was diſputed amongſt them the ſecond Day of their Meeting; and ſo they adjourned till the next Morning, which was the third Day of their Meeting.

When being aſſembled together again, the Point that was chiefly agitated was concerning the Manner of *Chriſt*'s Coming. And this, ſome ſaid, ſhall be like a mighty Prince, in the full Power and Authority of a King; yea, in greater Power than ever any King had; and that he will deliver their Nation out of the

Power

Power of their Enemies, and their Temple ſhall be rebuilt again; and, that the Nations ſhall be of their Religion, and worſhip God after their Manner. For they hold, That the *Meſſiah* will not alter their Religion, whenſoever he cometh. And further, concerning his Parentage, they did agree in this, That he ſhould be born of a Virgin, according to the Prediction of the Prophets; and they agreed alſo, that he may be born of ſuch a Virgin, which may be of mean Note amongſt their Nation, as was the Virgin *Mary*. And here ſome of them ſeemed to me, to incline to think that *Chriſt* was come. Therefore when they came together again the next Day, the Propounder demanded of them, if *Chriſt* were already come, and who they thought he was? and to this Demand they gave this Anſwer, That they thought *Eliah* was he, if he were come, becauſe he came with great Power, which he declared by ſlaying the Prieſts of *Baal*; and, for the fulfilling of the Scriptures, he was oppreſſed by *Ahab* and *Jezabel*: Yet they eſteemed him to be more than a mortal Man, becauſe he ſo ſtrangely aſcended up into Heaven. And becauſe this Opinion was contradicted by others, the Day following they took into Examination the ſame Queſtion, to anſwer them that ſaid *Eliah* was not the *Meſſiah*. They of the contrary Opinion did urge the Care and Love of *Eliah* for the Good of their Nation, in that he left them *Eliſha* his Diſciple to teach and inſtruct the People; which they expect to be the Care of their *Meſſiah*. Theſe were the chief Arguments they had to defend their Opinion: And the ſame Day, towards Night, it came into queſtion amongſt them, Who then was he that ſaid he was the Son of God, and was crucified by their Anceſtors? And becauſe this was the great Queſtion amongſt them, they deferred the further Conſideration thereof until the next Day.

When meeting again, the *Phariſees* (for ſome of this Sect were amongſt them, that were always the

Enemies of *Chriſt*) they firſt began to anſwer this laſt Night's Queſtion; and theſe by no means would yield that he was the *Chriſt*; and theſe Reaſons they gave for their Opinion.

Firſt, Becauſe (ſaid they) he came into the World like an ordinary and inferior Man, not with his Sceptre, nor Royal Power; wherewith they affirmed the Coming of *Chriſt* ſhould be Glorious. Secondly, They pleaded againſt him the Meanneſs of his Birth, in that his Father was a Carpenter; and this they ſaid, was a Diſhonour that *Chriſt* ſhould not be capable of. Thirdly, They accus'd him to be an Enemy to *Moſes*'s Law, in ſuffering his Diſciples, and in doing Works himſelf that were prohibited on the Sabbath-day; for they believe that the *Meſſiah* will punctually and exactly keep the Law of *Moſes*: and where the Goſpel doth teſtify of *Chriſt*, that he did fulfil the Law, they reject the Teſtimony thereof, becauſe they do not own the Goſpel. But I obſerved theſe Reaſons of the *Phariſees* did not ſatisfy all that heard them, but there ſtill remained ſome Doubt in ſome of them concerning *Chriſt*; for there ſtood up one Rabbi called *Abraham*, and objected againſt the *Phariſees*, the Miracles that *Chriſt* wrought whilſt he was upon Earth, as his raiſing of the Dead to Life again, his making the Lame to walk, the Blind to ſee, and the Dumb to ſpeak. And the ſame *Abraham* demanded of the *Phariſees*, by what Power he did theſe Miracles? The Anſwer the *Phariſees* returned to him, was to this purpoſe: They ſaid he was an Impoſtor and a Magician; and blaſphemouſly traduced him of doing all his Miracles by Magic: Thus, ſaid they, he firſt cauſed them to be blind, to be dumb, to be lame; and then by taking away his magical Charm, they were reſtored to their former Condition. Nevertheleſs, this Anſwer gave little Satisfaction to the ſaid *Abraham*: But thus he replied, That he could not charm thoſe that were born in that Condition, as blind, *&c.* and born alſo

before

before *Chriſt* himſelf was born; as it appeareth ſome of them were. This ſeemed to him an abſurd Paradox; and truly the preſſing of this Argument did almoſt put them to a Nonplus, till at laſt they had this Evaſion (though weak and vile,) They were (ſaid they) by other Magicians made to be ſo in their Mother's Wombs; and that although himſelf were not then born when they were born with theſe Evils, yet he being a great Diſſembler, and more cunning than any Magician before him, Power was given him by the Devil, to remove thoſe Charms which others had wrought. And there was one *Phariſee* named *Zebedee*, who of the *Phariſees* there did moſt opprobriouſly revile him, and vehemently urge theſe Things againſt him; but I conceive he did it not to the well-liking of many there that heard him, even Members of the Council. And as the *Phariſees* that Day played their Parts againſt him; ſo did the *Sadducees* alſo endeavour (for ſome of that Sect were alſo of the Council) to render *Chriſt* vile and odious to the reſt of the *Jews* that were aſſembled there. I obſerved it was with them, as it was once with *Herod* and *Pilate*; though they two could not agree betwixt themſelves at other times, yet they could agree together to crucify *Chriſt*; For the *Phariſees* and *Sadducees*, though they be much divided in Opinion among themſelves, yet did they at this time too much agree to diſgrace and to diſhonour *Chriſt* with their Lies, Calumnies and Blaſphemies: For the *Sadducees*, as well as the *Phariſees*, did in other things accuſe him for a grand Impoſtor, and for a Broacher of corrupt Doctrine; in that in his Goſpel he teacheth the Reſurrection from the Dead, which they there denied to be true Doctrine: But it is no new thing to ſee Factions diſſenting, to agree in ſome evil Deſign againſt others, as I found it by Experience. Being at *Rome* in the Year 1650, which was the Year of their *Jubilee*, there was a great Striſe between the *Jeſuits* and the *Friers* of the Order

of

of St. *Dominick*, both which were againſt the Proteſtants: And although their Differences have been by the Care and Vigilance of the *Pope* ſo ſmothered, that the World hath not taken much Notice thereof; yet this Fire broke out into a Flame greater than ever it was before, (as they certified me there) both by public Diſputings, and by bitter Writings one againſt another, opening the Vices and Errors of one another's Faction, thus ſeeking to diſgrace one the other, which cauſed the *Pope* to threaten to excommunicate the Authors of all ſuch black and libellous Books, that did tend to the Diſhonour of his Clergy and Religion, to make them infamous to the World. But this by the way.

We are come now to the ſeventh and laſt Day of their Council; and on this Day, this was the main Query amongſt them: If *Chriſt* be come, then what Rules and Orders hath he left his Church to walk by? This was a great Queſtion amongſt them: and becauſe they did not believe the New Teſtament, nor would be guided by it, they demanded ſome other Inſtruction to direct and guide them in this Point: Thereupon ſix of the *Roman* Clergy (who of Purpoſe were ſent from *Rome* by the *Pope*, to aſſiſt in this Council) were called in, *viz.* two *Jeſuits*, two *Friers* of the Order of St. *Auguſtine*, and two of the Order of St. *Francis*. And theſe being admitted into the Council, began to open unto them the Rules and Doctrine of the Holy Church of *Rome*, (as they call it) which Church they magnified to them for the Holy Catholic Church of *Chriſt*, and their Doctrine to be the infallible Doctrine of *Chriſt*, and their Rules to be the Rules which the Apoſtles left to the Church for ever to be obſerved, and that the *Pope* is the Holy Vicar of *Chriſt*, and the Succeſſor of St. *Peter*: And for Inſtance in ſome Particulars they affirmed the Real Preſence of *Chriſt* in the Sacrament, the religious Obſervation of their Holy Days, the Invocation of Saints, praying to the Virgin

Virgin *Mary*, and her commanding Power in Heaven over her Son, the Holy Uſe of the Croſs and Images, with the reſt of their idolatrous and ſuperſtitious Worſhip; all which they commended to the Aſſembly of the *Jews*, for the Doctrine and Rules of the Apoſtles. But ſo ſoon as the Aſſembly had heard theſe Things from them, they were generally and exceedingly troubled thereat, and fell into high Clamours againſt them and their Religion, crying out, *No Chriſt, no Woman-God, no Interceſſion of Saints, no worſhipping of Images, no praying to the Virgin* Mary, *&c.* Truly their Trouble hereat was ſo great, that it troubled me to ſee their Impatience: They rent their Clothes, and caſt Duſt upon their Heads, and cried aloud, *Blaſphemy, Blaſphemy*; and upon this the Council broke up. Yet they aſſembled again the eighth Day; and all that was done then, was to agree upon another Meeting of their Nation three Years after; which was concluded upon before their final Diſſolution.

I do believe there were many *Jews* there that would have been perſuaded to own the Lord *Jeſus*; and this I aſſure you for a Truth, and it is for the Honour of our Religion, and the Encouragement of our Divines; One eminent Rabbi there did deliver me his Opinion in Conference with me, that he at firſt feared that thoſe which were ſent from *Rome*, would cauſe an unhappy Period to their Council; and profeſſed to me, that he much deſired the Preſence of ſome Proteſtant Divines, and eſpecially of our *Engliſh* Divines, of whom he had a better Opinion, than of any other Divines in the World: For he did believe that we have a great Love to their Nation; and this Reaſon he gave me for the good Opinion of our Divines, becauſe he underſtood that they did ordinarily pray for the Converſion of their Nation; which he did acknowledge to be a great Token of our Love towards them: And eſpecially he commended the Miniſters of *London* for excellent Preachers, and for their Charity

rity towards their Nation; of whom he had heard a great Fame. As for the Church of *Rome*, they account it an idolatrous Church, and therefore will not own their Religion: And by converſing with the *Jews*, I found that they generally think, that there is no other Chriſtian Religion in the World, but that of the Church of *Rome*; and for *Rome*'s Idolatry, they take Offence at all Chriſtian Religion. By which it appeareth that *Rome* is the greateſt Enemy of the *Jews* Converſion.

For the Place of the *Jews* next meeting, it is probable it will be in *Syria*, in which Country I alſo was, and did there converſe with the Sect of the *Rechabites*, living in *Syria*. They ſtill obſerve their old Cuſtoms and Rules; they neither ſow nor plant, nor build Houſes; but live in Tents, and often remove from one Place to another, with their whole Family, Bag and Baggage. And ſeeing I find, that by the *Italian* Tongue I can converſe with the *Jews*, or any other Nation, in all the Parts of the World where I have been; if God give me an Opportunity, I ſhall willingly attend their next Council. *The good Lord proſper it.* Amen.

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